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# GRAMMAR

OF THE

# RÓNG (LEPCHA) LANGUAGE,

AS IT EXISTS IN THE DORJELING AND SIKIM HILLS.

 $\mathbf{B}\mathbf{Y}$ 

COLONEL G. B. MAINWARING,

BENGAL STAFF CORPS.

#### CALCUTTA:

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1876.



To

# THE HON'BLE E. C. BAYLEY, C. S. I.

Member of the Council of the Gobernor General of India.

As a slight tribute of respect for his great attainments in Philology and in general knowledge, and for the advancement he renders both personally and by encouragement to all literature and science, this book is gratefully dedicated.

Calcutta, December 1875.



# PREFACE AND INTRODUCTORY REMARKS.

ESSENTED 2

Before presenting to the public a grammar of a language, it may be considered meet to give some information regarding the country and people, especially where, as in the present instance, little is known respecting either. Relating to the Lepchas and country, however, little information can be imparted. Sikim is in Lat. 27° 2′ 53″ N. Lon. 88° 18′ 41″ E. and is bounded on the North by Tibet; on the East by Prú (Bútán); on the West by Nepal; and formerly extended on the South to near Titalyah in the Plains.

It was not until the year 1814 that the first political connection with Sikim commenced, and then only with reference to the affairs of Nepal. The first communication of importance with the latter, commenced in 1767, when the reigning Newah Rajah, harassed incessantly by the independent Gúrkhas\* who were now threatening his capital (Kathmandah), became alarmed and besought the aid of the British Government in India. It being considered politic to retain in peace the great mercantile and agricultural commerce which existed between Bengal and Nepal, and thence extended, through the latter country, to Tibet and China, his request was acceded to, and a force, under Capt. Kinloch, was sent to his aid, but, unfortunately, the troops despatched were totally inadequate for the occasion. They arrived in Nepal in the commencement of the rains (1767); the malarious and deadly climate of the Terai, and want of provisions soon prostrated the few and unseasoned natives of the Plains, and Kinloch was obliged to retire. The Gurkhas relieved from restraint, did not wait for a second force to be sent, but renewed the attack with unprecedented vigor and shortly took Kathmandah. Wholesale and indiscriminate slaughter ensued, all the ruling Newah chiefs were put to the sword, and midst uncontrolled bloodshed and unheard of atrocities, the Gurkha chief, Prithwi Narayn, became the ruler of the kingdom. Elated with their success, which added to their hill territories the country of Nepal, comprising the vallies of Tirhút and Sarun,

<sup>\*</sup> The Newahs were the Budhist inhabitants of Nepal. The Gurkhas were bigoted Hindus: grasping and rapacious, they, at first, gradually, and afterwards rapidly invaded and possessed themselves of the territories of the numerous independent chiefs who held sway in the Himalayas. The conquest of Nepal and of Sikim, united their possessions, making them masters of all the Hill and Terai tract, from the rivers Sutlej in the N. West, to the Rung-nyo (Teistah) in the S. East.

the Gúrkhas aspired to the conquest of Tibet and China.\* The former country they invaded, reduced part to subjection and occupied it; but were ignominiously driven out by Chinese troops in 1792. They, however, still held in possession the country of Sikim, which they had subjugated after the conquest of Nepal, and retained in domination by a series of fortified intrenchments and barricades. I am not writing a history of Nepal, it would therefore be foreign to the present subject to recount all the events which succeeded that calamitous triumph of the Gúrkhas, which, for many years, plunged a peaceful, prosperous and most flourishing country into a state of anarchy, into constant civil broils and contentions, and rendered it a scene of ungoverned passions and of appalling barbarities.† It was in vain the British Government intermediated, in vain it strove to keep in check the violence that convulsed the country. Treaties were made but to be broken by Nepal; the British Envoy was treated with duplicity and disrespect. Wearied with the constant discord and reiterated aggressions, the Government of India declared war in 1814;‡

<sup>\*</sup> The invasion of Tibet, and pillage of the Grand Lamasery of Degarchhe were also in a great measure due to the influence of a Lama, known as, Samhur, (his true name and title were Sha-kar Khyem-bo; literally, Sha-kar, the learned), brother of the Tan bkra-shis (Anglice, Teshi) Lama, who, on the death of the latter, fled from Lhasa. Having brought much plundered treasure with him, he was taken into favor by the Nepal chief. Afterwards, on the peremptory demand of the Chinese authorities for his surrender, to avoid being delivered over, he put an end to his life by poison.

<sup>†</sup> A graphic account is given of the state of Nepal during this early period by an eye-witness, a Roman Catholie Priest (Father Guiseppe, Prefect to the Roman Mission), who was a resident at Nepal for four years; he states, - to firmly secure the valley of Nepal, the Gurkha Chief hoped to effect this purpose by causing a famine, that orders for this were issued and vigorously carried into effect-" Every person who "was found on the road earrying even a little salt or cotton was hung on a tree, and he caused all the inha-"bitants of a neighbouring village to be put to death in a most cruel manner, even women and children did "not escape, for having supplied a little cotton to the inhabitants of Nepal; and when I arrived in that "country in the beginning of 1769, it was a most horrible spectacle to behold so many people hanging on trees "in the road."—He relates that the besieged, in a fortress (Khirtapúr), submitted themselves prisoners under a promise of general amnesty, but that after their surrender, Prithwi Narayan sent instructions to his brother, (whom he had placed in possession of the surrounding country), to cut off the lips and noses of every one, and that all these (lips and noses) were to be preserved —" that he might ascertain how many souls there were."—The order was carried into execution with every cruelty and horror, none escaping, (neither women nor children), except the players of wind instruments, who alone were spared. Many in despair put an end to their lives-"it was most shocking to see so many living people with their teeth and noses resembling the skulls of the "deceased." With sarcastic and diabolical jocularity, Prithwi Narayn afterwards changed the name of the town to Naskatpúr, = the place of cut noses. He did not survive long to enjoy what fruits he may have reaped; he died two years after, in 1771.

<sup>‡</sup> On the first threat of war by the British, in the early part of the year, the subject was referred, by the Rajah, for the decision of the Chiefs. Though the recommendation of a temporizing and conciliating policy, urged by prudent counsellors, was in the majority, the boast—that the Gúrkhas were invincible and their country impregnable—was paramount. War was determined on. Hostilities were immediately commenced by a force proceeding and slaughtering almost all of the few men that composed our Police outposts of Bhutwal.

and in the latter end of that year a force was sent under command of Sir David Ochterlony. Having overcome the Nepal troops, the latter sued for peace. In framing conditions, one of the stipulations was, that the Gúrkhas should relinquish all claim to the territory, usurped by them, belonging to the Sikim Ruler. They would not accede to all the terms. The campaign was therefore renewed, under the same General. Instructions were also sent to Capt. Latter, the Political Agent on the Eastern Nepal frontier, to render the Sikim king every assistance in his power to expel the Gúrkhas from his territories. Nepal being completely subdued, the treaty of Segowlee, bearing date the 2nd December, 1815, was formally signed and sealed, in which, by the 5th and 6th Articles, the Nepal Government renounced all claim to the land east of the Mechi river, and further bound itself, never to molest the king of Sikim, or invade his territories, that all differences should be referred to the arbitration of the British Government—"by whose award the Rajah of Nepal engages to abide."—It was not, however, until afterwards driven out by a force under Captain Latter, that the Gúrkhas eventually evacuated the Sikim territory.

Sikim was considered of special importance as affording an accessible approach to Eastern Tibet, and, as such, was deemed advantageous to be retained by a friendly power. The following year, therefore, a covenant was entered into by Captain Latter, on the part of the Governor-General Lord Moira, securing, to the king of Sikim, the whole of his territories. This covenant was delivered to the deputies of the king, at Tirhút, on the 10th day of February 1817. For some years after this, nothing of importance took place between the British Government and Sikim. In 1827, disputes, with regard to the boundaries, occurring between Nepal and Sikim, Captain Lloyd, commanding the frontier force at Titalyah, and Mr. J. W. Grant, Commercial Resident at Maldah (who had before visited the hills), were ordered to proceed to Sikim to amicably arrange matters. Both were charmed with the country and the inhabitants (the Lepchas).\* They selected the site of Dorjeling,† as a most

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<sup>\*</sup> I use the term Lepcha; as it has been so long employed, it may be considered to have become Anglicised; I do not know the origin of the word, but it is doubtless a denomination of the Gúrkhas, from whom most of the names of the neighbouring places &c., have been taken, instead of from the inhabitants of the respective countries, e. g. Sikim, Butan, Tibet, &c. The proper name of the Lepchas, as they call themselves, is—Róng.

<sup>†</sup> The Tibetans had before this time formed a settlement at Dorjeling, on the summit of which they had built a Lamasery, (about 110 years ago). This the Gurkhas had, more than once, attacked and plundered, and, at one time, had converted it into one of their guard posts. The ruin of the Lamasery remains to the present day. The name, "Dorjeling" was given by the Tibetans; it is compounded of three words; viz. \*\vec{\vec{\vec{v}}}\ rdo a stone, \*\vec{\vec{v}}\ rje noble, and \*\vec{\vec{\vec{\vec{v}}}}\ \vec{\vec{v}}\ gling a place. The first two words compose a compound word, \*\vec{\vec{\vec{v}}}\ \vec{\vec{\vec{v}}}\ dor-rje a precious stone, a jewel, also a meteorite stone; hence, an ecclesiastical sceptre, (emblematical of the thunderbolt, Sanserit \*\vec{\vec{v}}\ gling, Dor-rje-gling, pronounced Dorjeling, (corrupted, by Europeans, to Darjeeling), may be translated—the place of ecclesiastical sway.

beautiful and convenient spot, for a sanatarium, and strongly urged on Government the importance of securing it for that purpose. The then Governor-General Lord Bentinck, and his successor Lord Auckland, both appreciated the advantage of holding such a position in the hills, and both earnestly commended it to the attention of the Court of Directors. The latter, in the year 1830, forwarded directions that, on the first favourable opportunity, overtures should be made to the Sikim Ruler for the cession of the Hill of Dorjeling. In 1834, boundary disputes having again risen between Nepal and Sikim, Major Lloyd, as Governor-General's Agent, was deputed to settle affairs, and to treat for the surrender of the Hill tract of Dorjeling. The king consented to cede the land, on condition that the territory of Debgang, (with one or two other minor stipulations), should be granted to him in exchange. In reply, it was represented, that as this property had already been conferred on the Rajah of Julpai-gúri, it was impossible to accede to his desire. The answer returned was, simply, an unconditional present of the coveted land. The English version of the transfer deed, as rendered by the Government translators, being short, I here give it verbatim.

Translation of the Deed of Grant making over Dorjeling to the East India Company, dated 29th Magh, Sambat 1891, = A. D. February, 1835.

'The Governor-General having expressed his desire for the possession of the 'Hill of Dorjeling, on account of its cool climate, for the purpose of enabling the 'servants of his Government, suffering from sickness, to avail themselves of its advantages, I, the King of Dre-jong\* (translated Sikimputti Rajah), out of friendship 'to the said Governor-General, hereby present Dorjeling to the East India Company, 'that is, all the land south of the Great Rung-nyit (translated Rungeet) River, east of the Ru-shi (translated Balasun), Kalyail and Little Rung-nyit (translated Rungeet) Rivers, and west of the (translated) Rungus† and Mahanuddi Rivers.'

Major Lloyd was commissioned to construct roads, and to make all arrangements for establishing an European settlement. Under his administration all that was undertaken succeeded, and entire harmony existed with Sikim. In 1839, Colonel Lloyd left Dorjeling on active military employ, and Dr. Campbell who had previously served at Kathmandah, was temporarily appointed in his room, and afterwards permanently confirmed as Superintendent of Dorjeling. He was vested with extraordinary and independent judicial powers.

<sup>\*</sup> QAN ½XN hbras-ljongs, pronounced, as above, Drejong (literally, the country of rice), the name given to the country by the Tibetans, called by Gúrkhas, and, hence, improperly, by Europeans—Sikim.

<sup>†</sup> Meaning the Rung-nyo; (called by Gúrkhas, and now improperly, as in the above note, by Europeans, —Teestah).

Having thus given an outline of the events which preceded and led to the occupation of the British in Sikim, we may take a glance at the people and country, of whom, and of which, the British Government took the charge. Towards showing in a slight degree the characteristics of the Lepchas, and the state in which we found them, I shall, here, make a short extract from a letter I wrote, twenty years ago, regarding them, to a gentleman high in Government administration.

"What or whersoever might have been their original source, they here appeared in the most simple, primitive state, living in the midst of the vast, wild, magnificent forests, old as the hills themselves, and, as I think, I mentioned to you, each family residing by itself, having no villages or communities, and but little intercourse with each other; thus they dwelt in pretty cottages, around which they cultivated their plot of ground, which afforded them rice, -their staple food; grain of different sorts; cotton, from which they spun their cloth; seeds from which they expressed their oil, &c. From the forests they obtained fruits of numerous descriptions, edible and otherwise useful; thus all their wants were supplied. They knew no care, and but little sorrow, cheerful as the birds, and sturdy as the trees around them, they roamed through the forests inhaling health. They understood little about medicines and had not much use for them, sickness being almost unknown among them, but they possess some very efficacious roots, &c., with which I believe Europeans are still unacquainted. Their religion was particularly simple; they believed in one Good Spirit, and in innumerable evil spirits; to the former they conceived their worship was due, and to Him they offered their prayers and thanksgivings; the latter they considered prowled about, and haunted every spot; to them they attributed whatever sickness or misfortune befell, therefore deemed it requisite to propitiate them, which they did by offerings of rice, &c. The first fruits of the season were always offered to the Good Spirit. I may state that the purity of their belief was, at a period antecedent to our arrival, somewhat perverted by the introduction from Tibet of the Buddhist religion; it had and still has, however, but little hold on them."

Having no written, or authentic traditional records regarding their migration into this country, I have not yet been able to discover the exact period at which they first arrived. That they are in no way allied to any of the aboriginals of this country, is certain, nor can I find that they have any relationship with any of the immigrant races. They are called Môn by the Tibetans, which circumstance and a resemblance in physical conformation, might lead to the inference that consanguinity would be found to exist between them and the Môn race, the early settlers in Pegu,\* but as far as I can judge from a comparison of their languages, the races are

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<sup>\*</sup> In the Asiatic Society's Journal, Major General Sir A. Phayre, K. C. S. I., C. B., writing on the

perfectly distinct. The Lepchas are naturally fair, latterly the absence of all forest shade, and intermarriage with the Yakthúmbha,\* also, lately, with the Gúrkha races, have tended in a great measure, to alter the features and complexions of many families.

The earliest veritable information I can acquire of their history, commences from the time of their King Turvè ( ) A Tur-vè pa-no), who, apparently, reigned about 450 years ago, and about this period, they, probably, entered the country. Midst the extensive forests which covered the entire southern face of the Himalayahs, and which, in Sikim, from the firs and pines and scant verbage that skirts the eternal snows, to the dense luxuriant tropical vegetation of the vallies, were then totally uninhabited, the homeless Lepehas found what they sought, a place of refuge. They gave to the country the appellation of ne lyáng ( ), literally, a place of caves, hence, of retreat, of shelter, (so, Tib. ANY a place, a residence লক্ষায় gnas-par, to dwell, to abide); and caves, (some of which, in Sikim, are very extensive), may, for a space of time, have been their chief habitations. In this land, they settled down, cultivating the soil in peace and tranquillity. Whatever may have been their previous circumstances, adversities and troubles, they, here, found a haven of rest. After the death of King Turvè, three successive Lepchas, † sons of their Royal Fathers, ruled the land. In the meantime the people had prospered and increased. But this haloyon state was not permitted to progress, altogether, undisturbed.

On the demise of King Tur-ayek, the throne was usurped by a Tibetan,‡ from History of Pegu, remarks, with reference to the connection of the Môn with other tribes, the fact, that, 'Csoma de Koros, in his Tibetan Dictionary, defines Mon as a general name for the hill people between Tibet and the plains of India.' The Tibetans, at Dorjeling, apply the term to the Lepchas alone, they do not call the Nepalese, or other tribes— 3/4 Môn.

\* This race, generally known to Europeans as the Limbú, is a peculiar one. The people are Hindus in religion, but less bigoted than the Gúrkhas. Though some of the words in their language, are allied to Lepcha, the tongues are altogether dissimilar; and the people are darker and very inferior to the Lepchas. Formerly they possessed a written character of their own, which Dr. Campbell, in 1850, informed me, had long died out, and that he had, in vain, endeavoured to find traces of it. In 1853, while in the hills, I came across a man who possessed some books and could read and write; from him I acquired a knowledge of the ealigraphy. At Dr. Campbell's request, I gave him a copy of the Alphabet. On my return from England in 1857, I found in an old number of the Journal of the Asiatic Society of Bengal, published during my absence, a description and lithograph of the Alphabet, but the latter rendered upside-down and otherwise incorrect.

† Their several names were, E ( ( ) ( ) Tur-sáng pa-no, E ( ) X X ( ) Tur-ageng pa-no, and E X X ( ) Tur-agek pa-no.

which period a new era commences. He and his successors, however, married Lepchas, and the language and customs of the latter were retained. But other circumstances supervened to detract from the happy state of primitiveness in which the Lepchas lived. After the Tibetan usurpation of the throne, the Buddhists of Tibet began to enter Sikim, and to found lamaseries therein. In these, as usual, they stocked and reared young neophites, and thence they disseminated their doctrines. In essaying to proselytize the people, they were not at all serupulous as to their mode of conversion. They collected and destroyed the manuscript books of the Lepchas; and translated into Lepcha parts of their own mythological works, under the name of Tashi-sung, (History of Tashi), thus giving the pure and unsullied name of Tashi,\* (which single and invisible God, the Lepchas had hitherto worshipped with all the simplicity and purity of children), to a foul and fabulous incarnation, whose pretended life, they published, and this, (with the indoctrination of a host of other deities), they preached to the Lepchas as gospel. Jealousy and rancour, also, rose between the rulers and chiefs, which by no means added

\* His title is \$\frac{\psi}{\psi} \frac{\psi}{\psi} \frac{\psi}{\p

to their tranquillity; these fomented, and excited their passions, till, in 1825, these latter burst forth with violence. The then ruler, Tsuk-phut Nam-gye, suspecting, with reason or otherwise, his chief minister, a Lepcha, by name Rá-thup, of conspiring with the Gúrkhas to dethrone him, made a sudden onslaught and slew several of his relatives. The Chief himself, with his adherents, succeeded in escaping to Ilám,—a district on the Eastern frontier of Nepal,—where their descendants still form a settlement.

All this, however, chiefly effected the Bar-fong-mo,\* and the few chiefs about the court; it made little impression on the mass of the people, these still followed their own habits and customs, still lived untrammelled in the vast forests, they yet had their priests—the bards; and the squabbles of the court, and the teachings of the Buddhists were of little import. The advent of the Europeans was the first real blow the Lepchas received; their downfall quickly followed. Dr. Campbell, on obtaining the government, used his influence to induce every foreign tribe, and people, to come and settle in the country to the great detriment of the Lepchas. The Gúrkhas, whom the British had such trouble in expelling from the territory, were particularly encouraged; they, the Múrmis, † and innumerable other tribes flocked into the land, they settled whither they willed, they burned down the forests, the country became filled with them. To avoid the odious association of the Gúrkhas, who were ever their enemies, and whose habits and customs, with their narrow-minded cold-blooded dispositions, degrading and baneful caste prejudices were totally at variance with the open warm-hearted spirits, and overflowing generous character of the Lepchas, the latter fled from place to place, cultivation became neglected, want and misery ensued. Ground-rent, in specie, was also demanded; how was this to be paid by those, who, until Europeans arrived, had never seen money, never known what it was. Their happy and peaceful homes, (homes, which were most hospitably and disinterestedly thrown open to all comers), were lost to them for ever. Broken-hearted, many of the elders died. The younger resorted to the station of Dorieling, there, as the state of affairs was, their destruction became a matter of certainty. They arrived artless innocent children, all they saw and heard was new

<sup>\*</sup> The Lepehas observe two chief degrees of rank, (each of which has its own gradations), viz., the O(5(5 bar-fing-mo; and the R(2 á-den, (the power of letters implying, 'the flowing from on

High;' and 'the ereated, fashioned, formed'), the aristocracy, and commoners; the patricians, and plebeians.

<sup>†</sup> The Múrini, a low tribe inhabiting Eastern Nepal. They have a dialect of their own, and profess a religion between Buddhism and Hinduism; they are held in small esteem, both by the Buddhists of Tibet and by the Hindus of Nepal; they bear a dreadful name of being murderers, they themselves have a saying, 'before we steal we kill.'

<sup>‡</sup> One of their many amiable traits, and one which I never found wanting, even in children, was, that they never received anything without sharing it with a companion.

to them, ignorant of the Hindustani language, here introduced, totally inexperienced, unsuspecting, trusting, they at once fell a prey to the designing. Bereft of the few articles they had brought with them, starvation stared them in the face. To obtain food they were forced to perform work from which their spirit recoiled; they were reduced to become bearers of burdens, to take to working on the roads. They were in manners and customs and in true civilization immeasurably superior to any of the surrounding tribes, to the Gurkhas, or to the natives of the plains. The two latter were set over them as task-masters. The Lepchas, the free sons of the forests, the hearty yeoman of the land, the lords of the soil, became the servants of servants, the very slaves of slaves. The lot of those who fell into household employment was no better. Few good natives of the plains at this time ever ventured to Dorjeling; it was notorious as a place of refuge for the out-pouring of jails, as a resort of all the most profligate and abandoned. These became the masters and teachers of the Lepchas. With such tuition, is it surprising that the latter should have become learned in all duplicity and every vice? The women also, naturally exceedingly gentle and modest, became the victims of the licentious:—the fall of the Lepchas was complete.

Other causes were, also, tending to the destruction of the Lepeha nationality. The Lepeha language which had, hitherto, been the language of the whole country of Sikim, which all Tibetans, Bútias,\* or others who entered the country acquired and

<sup>\*</sup> All the Tibetan settlers, south of the Himalayahs from Ladak eastward, are denominated by Europeans, Bútias, (derived from the Tibetan word \(\vec{\pi}\) \(\textit{B}\) \(\delta d\), the true name of Tibet). They are called by the Tibetans, \(\vec{\pi}\) \(\vec{\pi}\) \(\textit{Lho-pa}\), southerners or southmen. There is a large settlement of them in the hills east of Sikin, the country is called by Enropeans, Bútan. It is named by Lepchas \(\vec{\pi}\) \(\vec{\pi}\) \(Pr\) \(\delta\), (derived from \(\vec{\pi}\) \(\vec{\pi}\) \(\vec{\pi}\) \(\delta\) \(\delta\) \(\delta\) \(\vec{\pi}\) \(\delta\) \(\delta

The first connection the Indian Government had with Bútan, was in 1772, when Kúch Behar being overrun and devastated by the Bútias, the Nazah Deo appealed to the British for protection. Troops consisting only of two companies of Sipahis and two pieces of cannon, under command of a Captain Jones, was despatched. This small force without any difficulty took the chief town of Kúch Behar then occupied by the Bútias, reduced the forts of Daling, &c., and clearing all hefore them, drove the Bútias into their fastnesses. (This offers a grave contrast with the management of later days, as exemplified when troops were sent to enter Sikim in the end of 1848, and in the expensive Bútan campaign of 1865-66). The Bútias applied to Tibet for assistance; the, then, Tashi Lama forwarded a solicitation for peace, expressed in language so modest and superior, so free from the obsequiousness or bombast peculiar to Oriental despatches, as immediately to attract the attention of Warren Hastings; a treaty very favourable to Bútan was drawn up and ratified by the Governor-General in Council on the 25th April, 1774. By the first clause, all the lands, that belonged to the Bútias before their aggressions on Kúch Behar, were restored to them. On the following month Mr. George Bogle was despatched on a friendly mission to the Tashi Lama, (who was at that time, also, Regent of Tibet). He without difficulty reached Tashi lhûn-po, (¬¬¬¬¬) kên ½ b-kras-shis Ihûn-po, corrupted by Europeans to Tashoo Loomboo).

spoke, in which under the rule of Colonel Lloyd, business was carried on, and justice in the English Courts administered, in the character of which, decrees and documents were written and recorded; -this language was completely set aside, and Hindustani was made the chief language in Dorjeling. The Tibetans and the Bútias of Bútan were patronized, to them were given the appointments in the administration of the country, and they were made the advisers and counsellors of the State; their influx into Sikim increased. This was playing into the hands of the crafty priests, who already held the king in their thraldom; their power and authority augmented. Oppressed and crushed on all sides, the Lepcha race and language came to be considered unfashionable. Many of the Lepchas intermarried with Bútias, and, repudiating their own race, denominated themselves Bútias.\* The Tibetan language became the medium of communication between the Sikim and Dorjeling Governments. Dr. Campbell was, and his successors in the administration of Dorjeling, also, have all been, quite unacquainted with the Tibetan or Lepcha languages. Who then were the secretaries who wrote, and the interpreters who translated the correspondence? In Sikim communications were written by the authority of the Tibetan conclave that surrounded the king, and in Dorjeling they were translated and answers sent by the

the eumulation of glory. He met with the most cordial reception from the Lama, and resided with him for nearly a year, experiencing unremitting attention and friendliness. Before Mr. Bogle's return, the Tashi Lama was exerting his influence for opening an unrestricted commerce between India and Tibet, He afterwards, and unfortunately before this important project had been secured, died of small-pox at Piking, where he had gone at the carnest request of the Emperor Kyen Lung to assist in the celebration on the occasion of his, (the Emperor's,) birth-day. As being the most enlightened ruler that probably Butan or Tibet ever possessed, his title of 545 Nag dbang sku-zhogs, the Lord of Power, deserves to be recorded. Since his death the country has by no means improved. Other missions have proceeded to Bútan; Capt. Turner's in 1783, Capt. Pemberton's in 1838, and the Hon'ble Ashley Eden's in IS63-64,—none receiving the friendly reception accorded to Mr. Bogle, but each encountering increased difficulties. Their reports have been published and may be referred to by those interested in the subject. The occurrences of the Bútan campaign of 1865-66, &c., must be known to those who review the events of the passing day. But all these political acquisitions and military advances have in no ways tended to improve Butan. In 1786, the Musalman Puringir Ghosain, who was the bearer of the letter from the Tashi Lama to Warren Hastings, and who afterwards accompanied Capt. Turner in his mission, deposed, that many merchants from Bengal had succeeded in reaching Tashi Lhunpo, and that there was no searcity of English goods there in the market. Though many Butias are, individually, very amiable, still he would be a rash trader who would now (in 1874) venture, unprotected, to enter Butan.

The language of Bútan is a corrupt Tibetan; at least according to the pronunciation of the modern Tibetan tongue. It has no separate written character, so in reading the Bútias prononnee the same word quite differently than when talking; thus,  $\mathfrak D$  bya, a bird, would in speaking be prononneed, pya, but when reading they give it the Tibetan pronunciation of cha.

<sup>\*</sup> These are the people whom Europeans designate as the naturalized Bútias of Sikim.

official Tibetans and Bútias, mere accomplices and creatures of the Sikim usurpers; or what was worse, by Lepcha apostates, traitors to their king and country, betrayers of their people, very Judases in spirit, worthy disciples of their Bútia and Hindustani teachers.\* Such was the sole medium of communication with Sikim. Into the hands of these people were submitted for translation all the views, edicts and wishes of the British Government. Even had these interpreters been willing, they were quite incapable of performing the duties required. Possessed of the slightest smattering of Hindustani, from, and into which language they were expected to translate all communications, it was impossible they could translate correctly. Nor if capable, would they have presumed to have forwarded to the Sikim authorities a literal version of any documents offensive to them, directly authoritative, or in which censure was conveyed. At all events the Tibetan documents have been sealed books to the representatives of the British Government at Dorjeling. Under such a system how could it be hoped that administration could be satisfactorily conducted.

In 1849, Dr. Campbell, proceeding into Sikim, (to join Dr. Hooker, who was then making a tour in that country), was seized by the Bútias and severely maltreated, nearly losing his life. He attributed this assault to revenge for his having refused to return to the owners, the slaves† who had fled from Sikim to the British territory of Dorjeling. Slaves of whom ?—Of the Bútias who attacked him, of those whose settlement and influence in the country had been promoted

<sup>\*</sup> This may appear an unnecessary effusion of epithets, but, if sentiments are to be expressed by words, the language will not be considered too strong when it is known, that, on expostulating with one of these persons, (a Lepeha interpreter of the Court, the only interpreter of Lepeha, a man who can neither read nor write, selected for this important and responsible employment, by the Superintendent of Dorjeling), for not endeavouring to support and preserve his own language and people, I was told by him, that his language and people might go to perdition as long as he gained money. It may be truly said, that the man was ignorant, and his words beneath notice; but he should not therefore have been placed in the position he was, and in which he is still retained.

<sup>†</sup> Two of Dr. C.'s (and I believe the sole) remarks condemnatory of the Lepchas were, that they had slaves, and that they did not speak the truth. Regarding the first, the Lepchas, certainly possessed people of their own race employed as  $\sum_{i=1}^{\infty} vyet$ , slaves or servants, and so have had all people, in all ages. Degree exists amongst all animate beings, inanimate matter finds its level. Our great dramatic poet makes Agamemnon say, 'Take but degree away, remove that string, and hark what discord follows:' we are, also, told in Scripture, that degree finds its order in Heaven. It is not the use, but the abuse of slaves, as exemplified in their treatment by the Romans and in America, &e., that has brought odium on the name. The Lepchas put themselves into voluntary bondage for a period, (as did the Patriarchs,) serving for their wives. The friendless, the orphans, the needy and helpless found shelter, food, and comfort in the houses of the more prosperous; there were no poor in the land. The so-called slaves of the Lepchas were far more

by the encouragement given, and by the policy pursued by Dr. Campbell himself? To avenge the outrage committed, troops were sent to Dorjeling, but they never entered Sikim. Government contented itself by confiscating the whole of the Sikim territorics south of the Rumám and west of the Rungnyit rivers, and by stopping the annual allowance of Rs. 6,000, which was granted to the king, (3,000, in 1841, and an additional 3,000, in 1846), as a slight compensation for his cession of the territory in 1835.

For years after this, the entrance of travellers into Sikim was closed by the Sikim Government. In 1860, Dr. Campbell, having reported to Government, a case of kidnapping, and violence, committed by the Bútias, recommended part of the territories north of the river Rumám to be taken possession of, until such time as the offenders should be given up by the Sikim Government. With the object of carrying this into effect, Dr. C. with a detachment of Sebundy Sappers and Miners, and a 61b. gun, crossed the Rumám. The Bútias, however, mustered a force and overpowering the Sappers, who ran short of ammunition, obliged them to retreat. They followed up their success, burning some police stations in British territory, and even threatened Dorjeling. A force (consisting of a detachment of Royal Artillery with 3 guns; wings of H. M. 6th foot; 73rd N. I.; and 3rd Sikh Infantry; also detachments of the 1st, Bat. Bengal Police, and of the Sebundy Sappers and Miners),

free than the dependents or the mercenary hirelings of civilized countries; they were treated in every respect as one of the family, they and their masters worked, eat, and in all things shared alike, I never knew or heard of any of these servitors who ever wished to leave their homes. The fate of the slaves of the more imperious Būtias (though I never witnessed any maltreatment), may perhaps have been different. But the novelty and vanities of Dorjeling were the true causes of their flight thither. What protection, however, did such Lepchas, who were supposed to seek refuge in Dorjeling, receive. Being initiated into the use of money, taught to consider it the one thing needful, and finding it the only means of obtaining food, both masters and dependents became slaves to one of the most exacting and oppressive of tyrants. Upon them were heaped all the artificial wants, all the load of necessities and miseries emanating from a pseudo state of civilization. They were taken from their calm flow of existence and plunged into a troubled sea of passions, in which, before the eyes of heedless spectators, they have been allowed to sink and perish.

As to Dr. Campbell's second cause of censure, I can affirm I ever found the Lepchas most honest and truthful. I do not speak for the veracity of those who were taught, and whose characters were moulded, in Dorjeling, but of the Lepchas in their simple state. I would refer and recommend to the readers of this, Hooker's most interesting journal in Sikim. In it the learned Doctor enters with quite enthusiasm, into the gentle honest character of the Lepchas. Speaking of them, he says, "In disposition they are amiable and obliging, frank, humorous and polite, without the servility of the Hindoos, and their address is free and unconstrained. Their intercourse with one another and with Europeans is serupulously honest." \*\*\*\*\*\* "A more interesting and attractive companion than the Lepcha I never lived with." \*\*\*\*\*\* "Ever foremost in the forest or in the bleak mountain, and ever ready to help to carry, to encamp, to collect, or to cook, they cheer on the traveller by their unostentatious zeal, and are spurs to his progress." &c. General Lloyd and all who farmerly knew the Lepchas ever spoke of them with the highest esteem. The Hon'ble Ashley Eden, who as Envoy accompanied the force, in 1861, to Tamlung, in an able report does justice to the probity and integrity of the Lepcha character.

was speedily assembled. This force entered Sikim, on the 2nd February, 1861, and without opposition, (except a slight skirmish on crossing the Rung-nyit, in which, on our side, only one man was killed and two men wounded,) arrived, in March, at Tun-long, the capital of Sikim. All that was demanded was acceded to, a treaty, containing 23 articles, being signed by the king. The causers of all this disturbance, (the kidnappers,) however were never surrendered; they had, or were said to have escaped into Prú (Bútan). The British Government has again conferred on the Sikim Ruler an annual and larger allowance, to be enjoyed as long as order is maintained in his dominions. Since then the country has become more tranquil and, as far as the snows (but no farther), is again thrown open to visitors. Sikim, however, is fast deteriorating. The influx of the Butians has increased, and the power of the Budhists has become firmly established; the Gúrkhas have also commenced to settle in it, and the grandest and most glorious scenery in the world is becoming completely destroyed.\* With the destruction of the forests in Sikim, the charm of the country will pass away, the climate will change,† and unless speedy

No one, who knew Dorjeling as it was, and who can comtemplate it as it is, on reading the above narration, would fail to be most painfully impressed with the similarity in the state of the two countries.

<sup>\*</sup> Utterly reckless, for the sake of a small space of ground for cultivation, they set fire to, and burn down all the surrounding forests.

<sup>†</sup> I cannot, here, refrain from quoting a passage from Hue and Gabet's Travels in Tartary, &c., as the description so exactly coincides with what Dorjeling was, and with what it is becoming; though it is to be hoped it will never be reduced to the exceeding calamitous state represented in the sketch. Referring to a district in the kingdom of Onniot, Hue says,—

<sup>&</sup>quot;Towards the middle of the 17th century, the Chinese began to penetrate into the district. At that "period it was still one of rude grandeur; the mountains were covered with fine forests, and the Mongol "tents whitened the valleys, amid rich pasturages. For a very moderate sum the Chinese obtained permission to cultivate the desert, and as cultivation advanced the Mongols were obliged to retreat, couducting "their flocks and herds elsewhere.

<sup>&</sup>quot;From that time forth the aspect of the country became entirely changed. All the trees were grubbed up, the forests disappeared from the hills, the prairies were cleared by means of fire, and the new cultivators set busily to work in exhausting the fecundity of the soil. Almost the entire region is now in the hands of the Chinese, and it is probably to their system of devastation that we must attribute the extreme irregularity of the seasons which now desolate this unhappy land. Droughts are of almost annual occurrence, the spring winds setting in dry up the soil, \* \* \* \* \* \* Next after these hurricanes comes the rain; but so comes, that instead of being an object of desire, it is an object of dread, for it pours down in furious raging torrents. \* \* \* \* The torrent rushes on and in a few hours the earth reappears; but the crops are gone, and worse even than that, the arable soil also has gone with them. \* \* \* \* \* \* The droughts and the inundations together sometimes occasion famines which well-nigh exterminate the inhabitants. That of 1832 in the twelfth year of the reign of Tao-Kouóng, is the most terrible of these on record," After relating the apprehensions and forebodings of the people; he continues,—"The fearful prognostic that had been so often repeated became accomplished. Thousands died upon the hills, \* \* \* whole villages were depopulated \* \* \*. It was in this dismal region that we awaited, &c."

measures be taken to prevent it, the Lepchas will pine, and in time cease to exist. Much more might be said, but enough has been represented to account for the deplorable fall of the Lepchas.

Of the language I cannot speak too highly. The simple and primitive state in

Not content with the numerous tribes that had flocked into the land and ruined the Lepchas, Government, at the instance of Dr. C. issued an enactment whereby, the forest lands of Dorjeling were to be conferred on all who might apply for them. The terms were most inviting,-five years free, and afterwards the lands to be retained on nominal rental; -adventurers of all sorts, rich and poor cropped up, who with avidity accepted the terms, and seized on the lands. Tea-planting was introduced, the demand for land gradually increasing, till tea-planting became a passion, a mania, which infected all classes. Wealthy companies were formed, lands exchanged hands at exorbitant prices, the money not flowing into the Government coffers, but enriching the speculators, who retired with large fortunes. The few forests, spared by the Gurkhas, &c., speedily disappeared. The effect on the Lepehas was most disastrous. The residents and planters are also beginning to feel the results. In Dorjeling wood, for fuel and domestic purposes, can, now, hardly be obtained, whence are planters to procure it to supply the large consumption necessary to feed their furnaces, &c.? The heavy tropical rains wash from the slopes of the hills the arable soil, unless surrounding woods are left standing, where is fresh mould to come from? The Dorjehing hills are already becoming comparatively unproductive. Formerly Dorjeling was noted for the excellency of it's vegetable productions, now those produced are very inferior. The forests being cleared, the land absorbs the hot rays of the sun, rendering the soil arid. Snow, which used to be abundant at Dorjeling, now scarcely ever falls. The salubrity of the climate, as a matter of course, has become much impaired. Besides the ailments thereby induced, the country has been, also, subjected to the introduction of numerous maladies consequent on an artificial and gregarious mode of existence. Even the common Asiatic disease of cholera, was formerly unknown to the Lepehas. In 1872 the workmen on the gardens of the planters were nearly decimated by it. The eattle disease, with which the Lepchas were also unacquainted, has likewise several times made its appearance, brought up by the bullocks from the plains, almost exterminating the fine cattle of the hills.

I cannot close this subject without saying a word, the result of my experience, in favour of trees,—the adornment of the earth, which occupies the rank, in the vegetable world, that man inherits in the animal kingdom,—which it is now the custom of Dendrophobists everywhere to fell. In damp and contined places, where decomposition of vegetable matter, water, and earth abounds, giving rise to carbonic acid, and other deleterious gases, more than the living vegetation can absorb, malaria will be generated. Sufficient living vegetation, especially high trees, will inhale these gases, exhaling, in their room, particularly in the day, lifegiving oxygen. In the hills, where the forests are so thick as to be impervious to the penetrating rays of a tropical sun, malarious fevers are unknown. Even Dr. Campbell,—no friend of trees or forests,—in a published account of a journey in the hills, says, (I speak from memory, not having seen the article since it was first published, upwards of 20 years ago,) that he was encamped in the forests where the effluvia arising from decayed and rank vegetation were so excessive as to be suffocating, still, though very subject to fever, he never experienced the slightest attack.

Sikim, after the Nepalese had been driven out, ought to have been restored to it's original and rightful owners, the Lepchas. Their sway, and natural innocence and purity ought to have been beneficently upheld. The magnificent forests of Magnolias, Rhododendrons, and rare and invaluable trees ought to have been

which the Lepchas lived is admirably shown by it. It has no primary words (beyond the words for gold and silver) to express money, merchants or merchandise, fairs or markets. Their peaceful and gentle character is evinced by their numerous terms of tenderness and compassion, and by the fact that not one word of abuse exists in their language. Nevertheless the language itself is most copious, abounding in synonyms and possessing words to express every slightest change, every varying shade of meaning, it admits of a flow and power of speech which is wonderful, and which renders it capable of giving expression to the highest degree of eloquence. The language also attests the astonishing knowledge possessed by the Lepchas. I shall here again make an extract from the letter before quoted:-"Of all the almost inconceivable diversity of trees with which the hills are covered; of all the almost incalculable variety of plants and flowers with which the forests are filled; the Lepchas can tell you the names of all, they can distinguish at a glance the difference in the species of each genus of plants, which would require the skill of a practised botanist to perceive; and this information and nomenclature extends to beasts, to birds, to insects, and to everything around them, animate and inanimate; without instruction, they seem to acquire their knowledge by intuition alone. The trees and the flowers, and the birds, and the insects have heretofore been their friends and companions. But now, this simple knowledge, this beautiful language, this once happy people are fast dying out. The Lepchas have left their woods and innocence and have fallen into sin and misery, and is there no one that will help them, no one that will save?"

It is impossible that a people, with a language so comprehensive; with manners, though primitive, so superior, as to entitle them to rank high among civilized nations, could be engendered amidst the wilds and fastnesses of the Himalayahs. They retain, in so marked a degree, all the simple ways and habits of the patriarchs of old, as to lead to the conclusion, that they must have remained isolated ever since

most carefully guarded. For they,—with mountains, compared with whose high altitude the Alps shrink into insignificance, on whose lofty summits, towering above in everlasting snow, no human foot may ever tread, their dazzling whiteness and unapproachable exaltation, sublimely representing the purity and power of the Omnipotent,—all formed a scene unrivalled in grandeur; a scene, which a traveller, who had visited all parts of the world, on arriving at Dorjeling and viewing, in rapture exclaimed, in the words of Simeon of old,—'Now, let me die in peace, for I have seen the Glory of the Lord.' Dorjeling, in truth, was a very garden of Eden, a spot which God had blessed with transcendent loveliness, and as such ought to have been most religiously preserved from the descerating hand of man. It was a special spot, where the care-worn, and those weary with the hollowness and vanities of the world might have turned to, and returned refreshed and invigorated, ennobled, for the true duties of life; a spot, on beholding which, the haughty and discontented alike, would have comprehended their own littleness and unworthiness, and would have bowed down in homage to, and adoration of, the Almighty Creator.

such customs were in vogue.\* The type of their features indicates, that before settling in the Himalayahs, they had probably, resided in Mongolia or Manchuria, and in, or near one of these countries, the body of the people might still be found.† The language is a monosyllabic one, (though not altogether an isolating one, as it possess in a degree—as all languages however primitive do—an agglutinative structure), and is unquestionably far anterior to the Hebrew or Sanskrit. It is preeminently an Ursprache, being probably, and I think, I may, without fear of misrepresentation, state it to be, the oldest language extant. It is a most comprehensive and beautiful one; and regarded alone, as a prolific source of the derivations and etyma of words, it is invaluable to the philological world. It however recommends itself to us on higher grounds; it possesses and plainly evinces the principle and motive on which all language is constructed.‡ But, like everything really good in this world, it has been despised and rejected. To allow the Lepcha race, and language to die out would indeed be most barbarous, and inexpressibly sad.

<sup>\*</sup> It may be noted, that the Lepehas, have legends,—in common with divers other primitive races, (which merit notice, as testifying to the truth of Sacred History),—regarding the flood and the Tower of Babel. The legends were, without doubt, brought with them from beyond the snows, but they have connected the incidents with their present place of residence.—There is a hill, visible from Dorjeling, (\$\infty\$ (\tau\) tun-r\(\tau\)), which, as the tale hath it, when all the country was under water, arose and supported a ship containing a few persons, all other people being drowned. The hill rose up like a horn, (hence its name, R(\tau\)) \(\tau\) \(\tau\)-r\(\tau\)ng, a horn), and afterwards subsided to its present form. It is known to Europeans as the Camel's back.—On the top of the lofty (\tau\) \(\tau\) \(\tau\) \(\tau\) \(\tau\) sung-li hlo, it is said, a foolish class of Lepehas—(the \tau\) \(\tau\) \(\tau\) na-\(\delta\)ng), now extinct,—endeavoured to raise a building high enough to reach the heavens. Rock and blocks of stones, as the ruins, are shown on the place.

<sup>†</sup> The primitive Lepeha, probably, more comprehensive than we even at present find it, was in all likelihood, at an early period, the one, sole spoken language; and though both the people and language have long since been converted into different races and tongues; yet as we have found in the Sikim territory, one part of the race still intact, it is reasonable to suppose we may elsewhere discover another portion. The Altaic and Tungusian ranges, or even some of the yet unexplored districts of the Himalayahs offer a not unhopeful field of inquiry. There is in the Himalayahs, near Ladák, a tribe denominated Lapchas. Some years ago, when travelling through the latter country, I passed near the district in which they are settled. I had not time, however, to change my course, and I have not yet been able to obtain any information regarding the people or their language, to enable me to make a comparison between them and the Lepehas of Dorjeling.

<sup>‡</sup> In the structure of the Lepcha language, I have discovered the system on which, I consider, all language is based. By an exegesis which I have, in part, prepared, (combined with a diagram showing the rudimental powers of letters), the roots and true significations of all words in all languages, are, at once, rendered apparent. Reference to this subject has several times been made in these pages, under the title of 'Powers of Letters,' I have not been able to complete the system, (as I wished) to accompany this Grammar, but (as I remark with regard to the Dictionary), should circumstances permit, it shall follow.

By the favour of the British Government in India, the writer has been enabled to present to the public a short Grammar of this language. (Should his health and circumstances permit, a Dictionary will follow.) The Grammar itself is simply written to assist the learner; it does not challenge the strictures of the critic; its mission is alone, to be useful, and should it conduce to the employment of a language and the amelioration of a people, both of which have been too long neglected, its object will be fully gained.

Calcutta, 1875.



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# ERRATA.

```
Page x, line 9, from top, for verbage read herbage.
 ,, xvi, ,, 2, from bottom, for Tamlung, read Tamlung.
     6, ,, 14, from top, for 7 read 7.
                         for 7 read F; for (7 read (F.
    8, ,, 14, ,,
    8, ,, 7, from bottom, for \mathcal{L} ( read \mathcal{L} (.
    9, ,, 2, from top, for 5★ read 5★.
    ,, ,, 14, ,, for R read R.
 ,, \quad ,, \quad ,, \quad 16, \quad ,, \qquad \qquad \textit{for } \overset{\boldsymbol{\mathcal{F}}}{r} \textit{ read } \overset{\boldsymbol{\mathcal{F}}}{r}.
    ,, ,, 3, from bottom, for fowl, read cow.
     " " 2, " for T ) JE read of ) JE.
     11, ,, 3, from top, for b dra b dra, read h dra h dra.
     ", ", 11, ", for \(\(\tau\)\cdot \(\tau\)\(\tau\).
     16, ,, 14, ,, for krah read krak.
  ,, 23, ,, 9, ,, for \stackrel{\bullet}{\epsilon} read \stackrel{\bullet}{\epsilon}; for shu read shu.
     24, ,, 2, from bottom, for Sit read Sit O).
     29, ,, 12, from top, for " read ".
      29, ,, 2, from bottom, for you read you ou.
     35, ,, 18, from top, for #\ \(\bar{\x}\) read #\ \(\bar{\x}\).
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# ( xxvi )

```
Page 38, line 13, from top,  is upside down.
 ,, 41, ,, 1, ,,
                       for le. Let read le, let.
    ,, ,, 2, from bottom, for €3. read €3.
 ,, 50, ,, 6, from top, for $\overline{\chi}$ nyet read $\overline{\chi}$ nyat.
 ,, 50, ,, 7, ,, for $\overline{\chi}$ nyet read $\overline{\chi}$ nyat; (twice).
 ,, 52, ,, 3, from bottom, for ( read ( co.
 ,, 57, ,, 8, from top, for & read &.
 ,, 63, ,, 8, from bottom, for p read A.
   64, ,, 4, ,, for ( read ( ...)
 ,, 74, ,, 8, from top, for & ( & W read &) ( & W.
 ,, 75, ,, 9, from bottom, for (57 read (57).
 ,, 76, ,, 3, from top, for 32 read 52.
 ,, 78, ,, 4, ,, for $ ( \overline{Q} read $ ( \overline{Q} ; for $ \overline{Q} read $ ( \overline{Q} .
   78, ,, 3, from bottom, for tense read sense.
 ,, 84, ,, 6, ,,
                         erase ~ over bun.
 ,, 84, ,, 5, from bottom, for m t, read mát.
 ,, 95, ,, 14, from top, for \widetilde{\widetilde{\pi}} \vec{\varksigma}(read \widetilde{\pi}) \vec{\varksigma}(; for \widetilde{\pi}) mat, read lin mat.
 ,, 99, ,, 5, ,, for mán read man; (twice).
 ,, 100, ,, 3, from bottom, for (5 read (5.
 ,, 106, ,, 7, from top, for sp chen read so chan, for yo read yo.
 ,, 106, ,, 11, ,, for (x ehhok read (x, chho.
```

,, 106, ,, 5, from bottom, for ni read in.

for the read to. Page 109, line 14, from top, 111, ,, 14, ,, for Noun. read Noun, &c. for £ read (£. 114, ,, 6, ,, 120, ,, 8, from bottom, for W SE Con read W SE. for f) E( Cw 5 ft hu ká sa thi zak, read 128, ,, 4, ,, #) E( > ( \( \bar{\partial} ( \bar{\partial} \)) \( \bar{\partial} ( \bar{\partial} \) \( \bar{\partial} \) ( \( \bar{\partial} \) ( \( \bar{\partial} \) ( \( \bar{\partial} \)) ( \( \bar{\partial} \) ( \( \bar{\partial} \) ( \( \bar{\partial} \)) ( \( \bar{\partial} \) ( \( \bar{\partial} \) ( \( \bar{\partial} \)) ( \( \bar{\partial} \) ( \( \bar{\partial} \) ( \( \bar{\partial} \)) ( \( \bar{\partial} \) ( \( \bar{\partial} \) ( \( \bar{\partial} \)) ( \( \bar{\partial} \) ( \( \bar{\partial} \) ( \( \bar{\partial} \) ( \( \bar{\partial} \)) ( \( \bar{\partial} \) ( \( \bar{\partial} \) ( \( \bar{\partial} \)) ( \( \bar{\partial} \) ( \( \bar{\partial} \) ( \( \bar{\partial} \)) ( \( \bar{\partial} \) ( \( \bar{\partial} \) ( \( \bar{\partial} \)) ( \( \bar{\partial} \) ( \( \bar{\partial} \) ( \( \bar{\partial} \) ( \\ \bar{\partial} \) ( \( \bar{\partial} \) ( \\ \artial \) ( \( \bar{\partial} \) ( \( \bar{\partial} \) ( \\ \artial \) ( \( \bar{\partial} \) ( \( \bar{\partial} \) ( \\ \artial \) ( \( \bar{\partial} \) ( \\ \artial \) ( \( \bar{\partial} \) ( \\ \artial \) ( \( \bar{\partial} \) ( \( \bar{\partial} \) ( \\ \artial \) ( \\ \artial \) ( \\ \artial \) ( \( \bar{\partial} \) ( \\ \artial \) ( \\ \artial 129, ,, 7, for succeeded read succeeded. 133, ,, 2, from top, for & (Cou read & Cou. 140, ,, 13, ,, for a week, read a week,).

<sup>\*\*</sup> There are other minor typographical errors, which I have not considered it necessary to insert in the errata; as, page 7, lines 7, 8, 22, a should be affixed to Ch, Chh, and Tsh; page 119, last line, a comma should be after Sakon. While the pages were passing through the Press, many errors occurred, a number of which were, through unavoidable circumstances, overlooked.



#### A

# GRAMMAR

OF THE

# RONG (LEPCHA) LANGUAGE.

## PART I.

# THE ALPHABET, $\xi$ (( $\sigma$ ) $\zeta$ KAKH $\sigma$ ' RE.

The Rong (Lepcha) Alphabet may be divided into two parts, viz., Letters and Diacritical Marks, which latter include vowel, final, and other affixed signs.

#### These may be comprised, as follows:

Consonants,	35
Vowels,	8
Finals,	9
Kya and Kra, (affixed $y$ and $r$ )	2
Ran (Circumflex sign),	1
Total,	55

The Consonants  $\mathcal{R}((\mathcal{T} \acute{o}mo, \text{ literally mother, chief, or large (letters), with their equivalents in Roman characters, are thus written.$ 

#### 1st.—THE CONSONANTS.

	í	21127	₹N án	no re, 35	5.	
*K		$\mathrm{Kh}$		G		Ng
E		U		W		7
Ch		Chh		J		Ny
-◊		$\alpha$		Ca		*
$\mathbf{T}$		$\operatorname{Th}$		D		N
\$		ø		*		0
P		Ph		$\mathbf{F}$	В	M
コ		Ø		5	0	7
Ts		$\operatorname{Tsh}$		$\mathbf{z}$		Y
J		Ge		H		ε
${ m R}$		L		н		V
7		W		$\mathcal{F}$		θ
	s		Sh		w	
	Cw		6		62	
Kl		Gl		Pl		Fl
				=		
5		₩		<b></b>		(19
	Bl		Ml		Hl	
	(0)		7		X	

<sup>\*</sup> All these consonants have the sound of the inherent short a affixed to them.

#### DIACRITICAL MARKS,

called in Lepcha & 500 thámbyn, (implying the vowel and final signs, &c.).

the Vowel Signs are seven in number, viz.:-

These are united to  $\mathcal{R}$  a, the basis of all the vowels, as follows:

2nd.—THE EIGHT VOWELS.

\* 
$$\mathcal{R}(\mathcal{E})$$
  $\mathcal{E}\mathcal{E})$  (4)  $\mathcal{T}$  ákup kaku (8) re.

A
 $\mathcal{R}\dagger$ 

The vowel signs are similarly affixed to all the consonants.

3rd.—THE NINE FINALS.

the Final Signs are nine in number, and are thus formed,-

6

<sup>\*</sup> This name  $\mathcal{R}(\mathcal{E})$  ákup, lit. child or small (letters), was formerly applied by the Lepchas exclusively to the Finals.

<sup>†</sup> This short a is inherent after all the consonants. The sound is effected by a simple (unaspirated) ejaculation of the breath.

Uniting these with  $\mathcal{X}$  a, the basis of all the vowels, they, with their several names and pronunciations, stand thus—

Finals.	Names.	Powers.
<b>Å</b> ak	₩Ē( la kát	k
$\ddot{\mathcal{Z}}$ am	₩₹ la nyat	m
<b>R</b> al	() Cii( la sám	1
$oldsymbol{\hat{\mathcal{R}}}$ an	مَّن nun	n
$\overset{\mathbf{o}}{\mathcal{X}}$ ab $\mathit{or}$ ap	0 🖒 ba kup	b or p*
$\widetilde{\mathcal{R}}$ ar	¥ dar	r
$ar{\mathcal{R}}$ at	₹ kat	t
A ang	€ kang	ng
AR ang	JE (* nyindó	ang

# 4th.—OF THE SIGNS ( SO, thámbyin), v & KYA and ) & KRA.

Like the Tibetan (খেম্দ্রণ ya-btags and মাম্দ্রণ ra-btags), the Lepcha language possesses an affixed y and r, thus—

### V Ev Kya

is affixed to the following twenty-three letters:

€v Kya	(K Khya	(N) Gya	🔥 Tya	A, Thya
≯v Dya	⇒v Pya	DV Phya	Sv Fya	🕠 Bya
Zv Mya	TV Rya	(W) Lya	Hya Hya	<b>(A)</b> Vya
<b>Б</b> ν Klya	쉾 Glya	Sp. Plya	(N) Flya	(%) Blya
	JV Mlya	<b>Xv</b> Hlya	<b>&amp;</b> Aya	

<sup>\*</sup> Generally assumes the latter sound.

# ) 5 Kra

	Is affixed to eig	ght letters thus—	
€ Kra	(S) Gra	> Ngra	Ty Pra
F Fra	O Bra	Mra	th Hra
	And both are	thus conjoined:	
Krya Krya	Wy Grya	Ngrya Ngrya	N Prya
Fy Frya	ON Brya	- Mrya	Hrya Hrya

With these signs, single or conjoined, the vowel and final signs are united.

There is a sort of circumflex sign, inscribed thus  $\sim$  called  $\stackrel{\sim}{\mathcal{F}}$   $\stackrel{\sim}{\mathcal{N}}$   $\stackrel{\sim}{\mathcal{A}}$ , (pronounced hard as if written dran\*). This sign is supposed to be confined to the sole use of the two vowels  $\mathcal{R}$  a and  $\mathcal{F}$   $\mathcal{R}$  i, but I have seen it written in books (though this is far from being any criterion of correctness) over the  $\mathcal{R}$  ( $\stackrel{\sim}{\mathcal{A}}$ , and when necessary, it ought to be so applied; it would be useful in distinguishing the correct pronunciation, as for instance, in the words  $\stackrel{\sim}{\mathcal{A}}$  ( $\stackrel{\sim}{\mathcal{A}}$   $\stackrel{\sim}{\mathcal{A}}$ , three, and  $\stackrel{\sim}{\mathcal{A}}$  ( $\stackrel{\sim}{\mathcal{A}}$   $\stackrel{\sim}{\mathcal{A}}$   $\stackrel{\sim}{\mathcal{A}}$  it gives a prolonged sound as may be perceived in the difference between the words  $\stackrel{\sim}{\mathcal{R}}$   $\stackrel{\sim}{\mathcal{A}}$   $\stackrel{\sim}{\mathcal$ 

<sup>\*</sup> See under head of Ascititious Powers, page 10.

Before proceeding further, it may be necessary to give the powers of the letters. I shall commence with  $\mathcal{X}$  a, as being inherent after all the consonants, for the comprehension of the pronunciation of these latter, it is requisite that the powers of this vowel should be understood.

#### POWERS OF THE LETTERS.

#### R A

Is the basis of the vowels, and is inherent after all the consonants, when the latter are uncombined with any other vowel. It has the following sounds:

- 1. Of e in hen; as,  $\hat{\mathcal{S}}$  jan, to be bad,  $\hat{\mathcal{S}}$  jal, to have correct pronunciation,  $\hat{\mathcal{S}}_{\mathcal{V}}$  jyan, a forman, &c.
- 2. Of u in rut; as,  $\hat{\mathcal{R}}$  al, new, fresh,  $\bar{\mathcal{T}}$  mat, to blow (as fire),  $\hat{\mathcal{T}}$  mal, to dibble, &c.
- 3. When succeeded by 'the final k, or by § the nyindó, it takes the sound of o in mock, or in long; as, § mak, a target, (v) lak, to pour, § (v) tabak, the stomach,  $\mathcal{R}(v) = (v)$  upon, § (v) lang, a stone, § (v) 7 ang nga ang nga, bright, dazzling, &c.

When superscribed by  $\tilde{f}$   $\tilde{r}$   $\tilde{a}$ , it acquires a prolonged and guttural sound, see under the head of  $\tilde{R}$   $\tilde{a}$ , page 5.

In Roman characters it may be represented by a.

# Pronunciation of the Consonants.

- $\mathcal{L}$  Ka, is sounded like its English equivalent K; as  $5\mathcal{L}$   $\widetilde{ki}$ , cotton.
- (6 Kha, the second letter, is the same as the above aspirated; as, (6 khú, twenty.
- ( Ga, is the Euglish hard G; as, ( go, I.
- $\boldsymbol{\gamma}$  Ch, is sounded as ch in chair; thus,  $\boldsymbol{\gamma}$  che, to value, to have regard for.
- Thh, is the same as the above aspirated; as, (T chho, a book.
- $\mathfrak{F}$  Ja, is pronounced like the French j; thus,  $\mathfrak{F} \setminus ju$ , a thorn.
- X Nya, is a palatal ny, and is sounded as nea in near; thus, (X nyo, to be ominous.
- A Ta, is like the English T; thus,  $\int \widetilde{\xi} \widetilde{ti}$ , to be great.
- > Tha, is an aspirated dento-palatal th; thus, 5 thi, to arrive.
- \* Da, is the same as the English D; thus, \*3 dú, to be white.
- Na, is like the English N; thus, P ne, a cave.
- $\mathfrak{Z}$  Pa, like the English P; thus,  $\mathfrak{Z}$   $\widetilde{\mathfrak{Z}}$   $\widetilde{pi}$ , to write.
- Pha, a labial ph; thus, 5 phi, to be late.
- Fa, like the English F; thus, F(fá, to swim.
- O Ba, like the English B; thus, SO bi, vegetable.
- 7 Ma, like the English M; thus, 57 mi, fire.
- Tsa, is a palatal ts; thus, Thun, to bray, to pound.
- Co Tsh, the above aspirated; thus, (Co tsho, colour.
- # Za, as z in zenith; \* thus, # ze, gunpowder.
- $\xi$  Ya, as y in year; thus,  $\xi$ ( yá, to perish, to become extinct.
- Ra, is like the English R;\* thus, Mru, a cane.

<sup>\*</sup> See under head of Ascititious Powers, page 10.

- $\mathfrak{W}$  La, like the English L; thus,  $\mathfrak{I}$   $\widetilde{\mathfrak{l}}$ , a house.
- of Ha, like the English H; thus, of há, wax.
- A Va, as the English V; thus, A vá, to vibrate.
- (w Sa, like the English S; thus, (w (sú, to be clear, fair.
- $\mathcal{E}$  Sha, same as the above aspirated; thus,  $\mathcal{SE}$  shi, to sec.
- Wa, should be pronounced with the full rounded sound of the English W;\* thus, wa, to be fit for, to be worthy of; as, (% (% wómo, a fox.
- 5 Kla, is a palatal kl, sounded as cl in clear; thus, 5 kla, to cut through, or divide with one stroke.
- & Gla, as gl in glow; thus, 5 to W gli la, distinctly.
- TPla, labial pl as in plan; thus, Tpla, to issue out of.
- W Fla, a dento-labial fl as in flat; thus, No Mi, to divide, to separate.
- (9) Bla, a labial bl as in bland; thus, (9) blu, a ridge.
- 7 Mla, a labial ml; as, (7 mlo, an article.
- X Hla, a palatal hl; as, (X hlo, a high mountain.

# Pronunciation of the Vowels.

- & A, as already explained in page 6.
- R(A', has the long sound of a in far; as, E(kin, to be excited, O(bin, a knife, T(pin, to buy. It bears also a short pronunciation, like the o in among, as, of jing to be close (as basket work, &c.) (See remark with reference to this, under T ran, page 5.)
- **52** I, is pronounced as the Latin or Italian i. It has both a long and short accent, when bearing the former sound, it is distinguished by being sur-

<sup>\*</sup> It is not pronounced so generally by the Lepehas, but should be taught so

mounted by  $\tilde{\mathcal{F}}$   $\tilde{ran}$ , thus,  $\tilde{\mathfrak{fw}}$   $\tilde{li}$ , to speak,  $\tilde{\mathfrak{fw}}$  (O lin bo, a speaker,  $\tilde{\mathfrak{f*}}$  ding, to stand,  $\tilde{\mathfrak{f*}}$   $\tilde{rit}$ , to distribute,  $\tilde{\mathfrak{f*}}$  bik, a cow,  $\tilde{\mathfrak{f*}}$  bik, to split or burst open,  $\tilde{\mathfrak{f*}}$   $\tilde{mit}$ , a female, &c.

(RO has the sound of o in no, as: R((3 dmo, mother, R((0 dbo, father, (4 go, I, &c.

The Lepchas are apt to pronounce this letter as u, and hence when writing, to confound it with  $\Re 3$   $\acute{u}$ , this error should be avoided, and corrected in the Lepchas.

- (& O', is the broad o, as, in nor, for, thus, ( mor, butter.
- **R)** U, is a short close u pronounced somewhat like the French eu in lieu, jeu, thus,  $\mathcal{L}$  zu, to be striped;  $\mathcal{L}$  bu, a load.
- **23** U', is a long broad u, as u in rule or oo in moon, thus: 73 r u, to be old; 43 du, to dig; 50 nu, a debt.
- R E is pronounced as the Latin e or the English short a in day, may; thus:

  7 pe, a pattern. It likewise takes the sound of the e in the French word mere; as, 7 jer, gold, also as e in ten, thus, 7, len, than, 7 ren, since.

# Pronunciation of the Finals.

The Finals with their pronunciations, are given in note 3, page 4. They bear the sound of the English letter as written opposite each Final, under the head of Powers. They have not the inherent a attached, and can only be used at the end of a word or syllable, thus:  $\int 0 bik$ , a fowl,  $\partial v$  num, oil,  $\partial v$   $\partial v$  tuknól, a snail,  $\partial v$   $\partial$ 

The last two Finals kang and nyindo may be considered as one letter or sign. The  $k \in \mathcal{E}$  kang is never affixed to a consonant, unless accompanied by some vowel or other sign, as by the  $k \in \mathcal{E}$  kang or by the  $k \in \mathcal{E}$  kang.

The word 5% (\* nyindó is derived from 9'4, nyi wa, the sun and 3'4 zlu wa the moon, from some fancied resemblance in form thereto.

The pronunciations of the affixed consonant signs  $\mathbf{v}$ ,  $\mathbf{v}$  kya and  $\mathbf{v}$  kra have been shown under note 4, pages 4 and 5. Like the regular consonants they possess the inherent short a affixed. A few letters, however, sometimes bear

Ascititious Powers.

Thus:-

# KRA, If HRA, TRA and I ZA

Assume occasionally the following pronunciations:-

5 Kra, takes sometimes the sound as of a hard rolling tr, thus,  $5 kr\acute{u}$ , a ship, pronounced as if written  $tr\acute{u}$ .

If *Hra*, sometimes is sounded like an aspirated tr, thus, 5 hri, a couch, pronounced as if written thri.

That, this consonant takes sometimes the sound of dr, thus,  $\mathcal{F}(\mathcal{F} r \acute{a} n r \acute{o} \text{ pronounced as if written } dr\acute{a} n dr\acute{o}.$ 

# Za, in a few instances takes the sound of dz, or the pronunciation of what the Italians call their soft z, as in the words mezzo, zanzara, &c., thus, the word #(O) is pronounced as if spelt dzám bù ling.

But in no pure Lepcha word do these letters take these pronunciations: it is only in words derived from the Tibetan or some foreign source, that they are so sounded, thus, for instance, in the examples just given:

5) Krú, corresponds to the Tibetan ஆ gru, a ship.

Sty Hri, to & khri, a couch.

F(F Rán ró, accords with 25.25 b dra b dra, equal.

#(O) Son Zám bú ling, is the same as the Tibetan word प्रधापु भेद h dsam bu gling, corresponding to the Sanserit जम दीप the central division of the earth.

I have introduced a sign (which the Lepchas, who have been taught it, have at once adopted) to render the letters when bearing these pronunciations easily distinguishable. A dot under the letter effects this, thus

so the examples given, would be written

Lepchas sometimes give these pronunciations to words that ought not to possess them, the following of this error ought to be guarded against.

Gr. might have been advantageously introduced to represent  $\exists gr$ , (hard sound) in words derived from the Tibetan, which are now spelt with G Kr, or F R, indefinitely. Not being, however, adopted by the Lepchas, I have not brought it into use.

# PART II.

#### SYLLABIC SCHEME.

The following is a synopsis of the Letters, Vowels, and Finals combined, arranged in Alphabetical order, forming syllables, and comprehending all the forms that words in the Lepcha Language can take.

1	<ul><li>Vowels</li></ul>	and	Finals	combined.	
---	--------------------------	-----	--------	-----------	--

a	ak	am	al	an	ap	ar	at	ang
R	L	Ä	<b>Ä</b>	<b>E</b>	<b>R</b>	<b>X</b>	<b>T</b>	I
a T	ak É	am Ž		an Ã	ap Ž	ar Ž	at T	ang
á	ák	ám	ál	án	áp	ár	át	áng
R(	R(	X	Ř	Á	R(	<b>Ä</b> (	Ä	A
i	ik	im	il	in	ip	ir	it .	$\mathfrak{S}_{\mathcal{R}}$
SR	5\$	5 <b>2</b>	5 <b>2</b>	SE	\$ <b>2</b>	SŽ	5\bar{x}	
ĩ SÃ	ik JĀ	im SÄ	SÃ	in SÃ	sip Så	îr SÃ	s <del>t</del>	ing SR
o	ok	om	ol	on	op	or	ot	ong
(R	(X	(R	(Ž	(Ž	(Å	(Ž	(Z	(R
6	6k	óm	ól	ón	бр	ór	ót	óng
(Z	(&	(Z	Å	Æ	<b>Ё</b>	(Ž	(Ā	Æ

u	uk	um	ul	un	up	ur	ut	ung
RJ	ŔJ	ÄJ	Ŕj	Ŕj	<b>L</b> J	ÃJ	ĒJ	By
ú	úk	úm	úl	ún	úр	úr	út	úng
RZ	Ŕz	<b>23</b>	<b>\$3</b>	Ŕz	ŠI	Ã3	$\bar{x}3$	·23
e	ek	em	el	en	ep	er	et	eng
Ŗ	Ŕ	ğ	ĝ	Ę	Ř	Ę	Ę	æ

# 2.—Consonants with Vowels and Finals combined.

ka	kak	kam	kal	kan	kap	kar	kat	kang
<b>E</b>	<b>£</b>	<b>ë</b>	<b>2</b>	<b>Ž</b>	L	<b>Z</b>	Ē	<b>∮€</b>
ka	kak	kam	kal	kan	kap	kar	kat	kang
Z	Y	Ę	Ž	Ž	Z	Ž	Į	
ká	kák	kám	kál	kán	káp	kár	kát	káng
<b>€</b> (	<b>É</b> (	<b>-Ë</b> (	<b>Ĉ</b> (	<b>E</b> (	<b>Ľ</b> (	<b>E</b> (	<b>E</b> (	<b>Æ</b> (
ki	kik	kim	kil	kin	kip	kir	kit	king
S€	S <b>é</b>	Ş <b>ë</b>	S <b>ê</b>	S <b>e</b>	J&	5€	Jē	S€
ki	kik	kim	kil	kin	kip	kir	kit	king
Ş₹	Jě	S <del>~</del>	Sæ	SŽ	SŽ	SÆ	Ş <b>Ž</b>	S <del>E</del>
ko	kok	kom	kol	kon	kop	kor	kot	kong
(€	(£	(Ë	( <b>2</b>	Æ	(£	(Ž	(Ē	(Æ
kó Œ 4	kók L	kóm (Æ	kól څ	kón Æ	kóp Ç	kór Æ	kót Æ	kóng Æ

ku	kuk	kum	kul	kun	kup	kur	kut	kung
£J	£'j	ËJ	έj	Êj	£J	ĘĴ	Ę	(E)
kú	kúk	kúm	kúl	kún	kúp	kúr	kút	kúng
43	€3	<del>ë</del> 3	Ėz	Ęż	<i>ફે</i> ર્ડ	~3	Ē3	(स्रे
ke	kek	kem	kel	ken	kep	ker	ket	keng
£	É	4	يك	Ž	2	Z	7	4

In like manner are combined, the Vowels and Finals to the remaining thirty-four Consonants.

3.-V Kya affixed to the Vowels, with Finals combined.

aya	ayak	ayam	ayal	ayan	ayap	ayar	ayat	ayang
<b>W</b>	Ku	Ri	<b>Ä</b> v	<b>W</b>	<b>X</b>	<b>X</b> v	<b>W</b>	IN
aya Av	ayak Av	ayam	ayal	ayan	ayap	ayar T	ayat Tv	ayang W
ayá	ayák	ayám	ayál	ayán	ayáp	ayár	ayát	ayáng
W(	BÚ	Ri(	B <b>Ü</b> (	<b>W</b> (	<b>R</b> (	<b>P</b> V(	<b>R</b> V(	AV
ayi	ayik	ayim	ayil	ayin	ayip	ayir	ayit	aying
SW	S <b>x</b> v	Säv	J <b>Ö</b> V	SK	Jå	JÄv	J <b>A</b> v	SW
ayi	ayik	ayim	ayil	ayin	ayip	ayir	ayit	aying
Sav	Jav		Jäv	Sav	Sav	São	Sã	São
ayo	ayok	ayom	ayol	ayon	ayop	ayor	ayot	ayong
(RV	(Av	(ÄV	(Å)	(Å)	(LV	(XV	(ĀV	(AV

ayó	ayók	ayóm	ayól	ayon	avóp	ayór	ayót	ayóng
(DV	Ŕ	ÉN	(A)	Â	Ä	Ã	ā	(EV
ayu	ayuk	ayum	ayul	ayun	ayup	ayur	ayut	ayung
Ruj	BY	ävy	æÿ	æÿ	æÿ	RÝJ	RV	(DV)
ayú	ayúk	ayúm	ayúl	ayún	ayúp	ayúr	ayıít	ayúng
æj	कंग्र	BÜZ	જોડ	હોંગુ	BŮZ	æiz	āvz	(D)
aye	ayek	ayem	ayel	ayen	ayep	ayer	ayet	ayeng
\$v	\$v	ği	ġ	Ŕ	Ŕ	Ã	ā,	(A)

4.-v &v Kya affixed to the Consonants, with Vowels and Finals combined.

kya	kyak	kyam	kyal	-	kyap	kyar	kyat	kyang
Ev	Év	Ëv	Êv	Év	Ev	Êv	Ēv	JEU
kya	kyak	kyam	kyal	kyan	kyap	kyar	kyat	kyang
Ev	Év	Ēv	Êv	Eu	Ev	Ť	Ēv	Eu
kyá	kyák	kyám	kyál	kyán	kyáp	kyár	kyát	kyáng
Evl	Ev(	Ev(	Ev(	Ev(	Ev(	€v(	Ēv(	(Ev(
kyi	kyik	kyim	kyil	kyin	kyip	kyir	kyit	kying
SEV	SEU	SËV	SÉV	SEV	SEV	SEV	SEV	SEV
kyi	kyik	kyim	kyil	kyin	kyip	kyir	kyit	kying
SEU	SEV	SEV	SEV	SEV	SEV	SÃ	SĒV	JEU
kyo	kyok	kyom	kyol	kyon	kyop	kyor	kyot	kyong
(Ev	(Ev	( <del>Ë</del> v	(Êv	(Ev	(Ev	( <del>E</del> v	(Ēv	(Ev
kyó	kyók	kyóm	kyól	kyón	kyóp	kyór	kyőt	kyóng
Ev	EU	است ا	Ev	( <del>E</del> v	Ev	( <del>E</del> v	を	(Ev

kyu	kyuk	kyum	kyul	kyun	kyup	kyur	kyut	kyung
Euj	Evj	EÜJ	ÉÙJ	Euj	ENJ	Évj	EUJ	(EV)
kyú	kyúk	kyúm	kyúl	kyún	kyúp	kyúr	kyút	kyúng
Euž	Eus	Euz	Êv3	Ev3	Euj	~3	<del>Ev</del> 3	(Ev3
kye	kyek	kyem	kyel	kyen	kyep	kyer	kyet	kyeng
Eu	4	**		•	0	źv	Év	

Similarly the Kya and the Finals, &c., are affixed to the remaining twenty-one Consonants. See page 4.

# 5.—) Kra affixed, with Vowels and Finals combined.

kra	krak	kram	kral	kran	krap	krar	krat	krang
H	É	<b>Ë</b>	<b>‡</b>	Ë	<b>4</b>	<del>Ğ</del>	Ē	I <del>K</del> )
kra	krak	kram	kral	kran	krap	krar	krat	krang
F	F	Ä	Ë	Ë		F	Š	Æ
krá	kráh	krám	král	krán	kráp	krár	krát	kráng
H	Éj(	<b>-</b>	<del>É</del> (	G(	E(	E(	Éj(	Æ
kri	krik	krim	kril	krin	krip	krir	krit	kring
5-E)	5 <del>-</del> 5	SÄ	S <b>-Ĝ</b>	S-Ë	S <b>Å</b>	SÆ	S <del>-</del> Ej	S <del>-5</del> 3
kri	krik	krim	kril	krin	krip	krir	krit	kring
SF	S <del>É</del>	S <del>Ğ</del>	SË	S <b>Ž</b>	SÉ	S <del>-</del> <del>E</del>	S <del>Ž</del>	SE
kro	krok	krom	krol	kron	krop	kror	krot	krong
( <del>C</del> )	É	(Ë	(Å	(L	(L	(F	(Ē	(F)

kró	krók	króm	król	krón	$kr\delta p$	krór	krót	króng
(5	(4)	(ج	ر <u>ث</u> ( <del>ک</del>	(ج	رج ا	Ē	Ē	45
kru	kruk	krum	krul	krun	krup	krur	krut	krung
4)	स्र	ج	કો	ની	ÉŊ	ξij	4)	45)
krú	krúk	krúm	krúl	krún	krúp	krúr	krút	krúng
43	€3	<del>4</del> 3	<del>4</del> 3	ક્3	£3	$\tilde{\epsilon}_{1}^{3}$	£13	453
kre	krek	krem	krel	kren	krep	krer	kret	kreng
\$	\$	Ë	Ś	É	÷ S	Ž	南	45

And so on with the remaining seven letters (see page 5).

6.-V & kya and ) & kra united, and combined with Consonants, Vowels and Finals.

krya	kryak	kryam	kryal	kryan	kryap	kryar	kryat	kryang
Ep	En	Ép	ÉÑ	Ép	Ép	Ę'n	ÉN	9 <del>E</del> p
$\widetilde{\text{krya}}$	kryak	kryam	kryal	kryan	kryap	kryar	kryat	kryang
₹p	Ép.	É	É	ÉÑ	ÉÑ	É	É	(Ep
kryá	kryák	kryám	kryál	kryán	kryáp	kryár	kryát	kryáng
Epi	EN	EN	Epi	ÉN	EN	FNI	Epi	"EN
kryi	kryik	kryim	kryil	kryin	kryip	kryir	kryit	krying
SEN	SÉN	SEN	SÉN	SEN	Sép	SEN	SEN	JEN
kryi	kryik	$\widetilde{\mathrm{kryim}}$	kryil	kryin	$\widetilde{\mathrm{kryip}}$	$\widetilde{\text{kryir}}$	kryit	krying
SEP	SÉN	SEN	SEN	SEN	SÉp	SEN	SEN	JEN
kryo	kryok	kryom	kryol	kryon	kryop	kryor	kryot	kryong
(Ep	( <del>E</del> p	(Ep	(ξ̈́)	(É)	(E)	(É)	(Ēp	(Ep
	0					9		

kryó	kryók	kryóm	kryól	kryón	kryóp	kryór	kryót	kryóng
(Ep	رنجه	Ép	رچی	Ép	(Ep	١Ēρ	Ēp	(Fp
kryu	kryuk	kryum	kryul	kryun	kryup	kryur	kryut	kryung
ENJ	En)	رش	ÉŊ	رائع	ÉŊ	EN)	ENJ	"ENJ
kryú	kryúk	kryúm	kryúl	kryún		kryúr	kryút	kryúng
Enz	En3	Enz	ÉÑÌ	સ્પોર્ડ	£ů3	43	<del>4</del> <del>1</del>	(Ep3
krye	kryek	kryem	kryel	kryen	kryep	kryer	kryet	kryeng
EN	Ép	É	É	É	É	ÉN	ĘN	(E)

In like manner are the remaining seven letters written.\*

In this scheme may be seen every form that words of one syllable can take. If each letter be carried out, with the vowels and finals affixed, it will give 7,290 monosyllabic words.

The Lepeha Language is essentially a monosyllabic language, for though it has words of more than one syllable, these are words which are formed by compounds of two different words; or by the same word reduplicated, or connected by an epenthesis; or by certain prefixed syllables common to many words, as, if tuk, if tung, if tu

<sup>\*</sup> The Lepchas when writing, used generally to affix the ) kra to the  $\psi$  kya as a more speedy mode of writing, and so it will be found in their manuscripts, thus— for for  $\psi$  krya.

# The following are examples of, DISSYLLABLES.

7.—Compounded of two words.

ে কৈ köng-yöng, independence, (from মুদ skang, the foot; and খুদ yang, light, light-footed, free).

ง์ (द्र lák-chhó, a tool, an instrument, (from ซุศ lag the hand; and z ehha an article).

אָל (אַן) phák-zu, a brush, (from מִשְּ phag, a hog, a pig; and בּ zed, a bristle).

ર્જુ ngan-she, fore-knowledge, (from મૂંત પ sngon pa, before former; and ત્રેષ પાત્ર shes par, to know).

( sák, the mind, or its state, [in compos]; and \* dak, to be in pain).

[in compos]; and  $\star$  dak, to be in pain).

So tám-blyók, a butterfly, (from  $\ddot{\mathcal{B}}$  thám, a thing; and  $(\dot{\tilde{\chi}})$  blyók, to be unsubstantial, incorporeal), &c.

8.—Formed by reduplication, or connected by an epenthesis.

#) #) dun dun.

#) A #) A dun-na dun-

 $\mathfrak{h}_{\mathcal{N}}(\mathfrak{T}(\mathfrak{h}_{\mathcal{N}})\mathfrak{T} \text{ hryáp-pa hryop-pa, loose, ricketty.}$   $\mathfrak{h}(\mathfrak{S}(\mathfrak{h})\mathfrak{S} \text{ lák-ka lok-ku, unstable, fickle, versatile.}$ 

So O So O jin-na jin-na, twinkling (as star), &c.

9.—Formed by prefixed Particles or Syllubles common to many words.

Abscindable.

 $\mathcal{R}(\not\in \acute{a}$ -ka or  $\not\in ka$ , the hand.  $\mathcal{R}(\not\in \acute{a}$ -ka or  $\not\in ka$ , the hand.  $\mathcal{R}(\not\in \acute{a}$ -ka or  $\not\in ka$ , the hand.  $\mathcal{R}(\not\in \acute{a}$ -ka or  $\not\in ka$ , the hand.  $\mathcal{R}(\not\in \acute{a}$ -ka or  $\not\in ka$ , the hand.  $\mathcal{R}(\not\in \acute{a}$ -ka or  $\not\in ka$ , the hand.  $\mathcal{R}(\not\in \acute{a}$ -ka or  $\not\in ka$ , the hand.  $\mathcal{R}(\not\in \acute{a}$ -ka or  $\not\in ka$ , the hand.  $\mathcal{R}(\not\in \acute{a}$ -ka or  $\not\in ka$ , the hand.  $\mathcal{R}(\not\in \acute{a}$ -ka or  $\not\in ka$ , the hand.  $\mathcal{R}(\not\in \acute{a}$ -ka or  $\not\in ka$ , the hand.  $\mathcal{R}(\not\in \acute{a}$ -ka or  $\not\in ka$ , the hand.  $\mathcal{R}(\not\in \acute{a}$ -ka or  $\not\in ka$ , the hand.  $\mathcal{R}(\not\in \acute{a}$ -ka or  $\not\in ka$ , the hand.  $\mathcal{R}(\not\in \acute{a}$ -ka or  $\not\in ka$ , the hand.  $\mathcal{R}(\not\in \acute{a}$ -ka or  $\not\in ka$ , the hand.  $\mathcal{R}(\not\in \acute{a}$ -ka or  $\not\in ka$ , the hand.  $\mathcal{R}(\not\in \acute{a}$ -ka or  $\not\in ka$ , the hand.  $\mathcal{R}(\not\in \acute{a}$ -ka or  $\not\in ka$ , the hand.  $\mathcal{R}(\not\in \acute{a}$ -ka or  $\not\in ka$ , the hand.

#### 10.—Inabscindable.

€ \$\dag{ka-ju, a dog.

E\ +3 kum-dúng, another.

W # ( la-háp, a recess.

W) W luk-ayeng, fetid.

7 \ mun-jú, awkward.

A A na-vár, a boat.

I sa flute.

χη χν (pur-ayám, a mole.

7 ( pa-no, king.

ruk-nyám, prevarication.

(w \*v sa-dyar, a thunderbolt.

(w (If sa-hor, a star.

(w) Suk-vyar, mud.

(XV sung-hlyo, a spear.

&\ (\( \mathbf{T}\) tuk-po, string, cord, &c.

€ & ka-tá, single, alone.

E kur-thák, a king's minister.

(A) la-vo, the moon.

35F ma-ri, dirt.

(3) En mung-kyek, forked lightning.

(i) in num-prúm, an old woman.

ス(モ) pá-ku, a reticule.

ra-kú, a store.

(3) (E) mung-yung, a pea-fowl.

Cw (W sa-gór, a cliff.

( sa-nong, snow.

(w) Sv sum-pyar, tail of fish.

**EW** (ta-lyáng, the sky.

(2) (2) tung-kúng, a rainbow.

# 11.—Commutable.

Endow kum-byong, or Industryong, a cloud.

E' (A, kum-thyong, ,, T) (A, pun-thyong, a kite (bird).

≥) (3 tuk-mo, ,, €) (3 kut-mo, theft.

Shi pun-nyóm, " Shi kaput-nyóm, an old man.

Cw St su-nyi, ,, Cw St suk-nyi, the day.

( 5v) sa-fyum, , , S) Sv) pur-fyum, a breeze.

But of the abscindable and commutable, the instances are comparatively not numerous. With the exception of the  $\mathcal{X}(\delta)$  particle, few of the prefixes can be dropped, and not many changed, without altering the sense of the word.

If the order of this scheme be carried out to its full, with the syllables prefixed to each word, it will give the large number of 53,144,100 words, dissyllables alone, all of which, (though they do not really exist), may be expressed in the Lepcha language.

#### 12.—TRISYLLABLES.

With the exceptions of the words to which the adjective and adverbial particles (O bo, and N la, are affixed, there are only three or four Trisyllabic words in the Lepcha language; the following are examples,

Öj 5 (K num-shim-nyo, a man, human being.

(A) W (A nung-lyen-no, the guardian spirit of males.

€ \$> 55 ka-thang-fi, the guardian spirit of females.

The first,  $\ddot{O}$  ) )  $\ddot{C}$  ( $\overset{\circ}{K}$  num-shim-nyo, is compounded of  $\overset{\circ}{O}$  num, one of the prefixed particles (here abscindable), common to many words, (the letters implying, a created thing); of  $\overset{\circ}{J}\overset{\circ}{C}$  shim, a being, (from  $\overset{\circ}{J}\overset{\circ}{C}$  shi, to be); and  $\overset{\circ}{K}$  nyo, a female, (literally proceeding from). The derivation of the latter words are more complex; the former of the two implies, the leader to  $\overset{\circ}{K}$  (nang, (literally, straight-forwardness) sincerity. The latter signifies, the controller of (causing to fear) the will.

#### 13.—POLYSYLLABLES.

There are none.

# PART III.

#### THE PARTS OF SPEECH.

Formative.—Etymology.

Equally with the Occidental languages, the Lepcha language may be divided into

	,
Article,	90) 🕏 blang-jak.
Noun,	R(30) á-blang.
Adjective,	90) (33 blang-gyú.
Pronoun,	10) n blang-lam.
Verb,	R(É á-shóp.
Adverb,	( shóp-gyú.
Preposition,	
Preposition, or	90) (fin blang-hyop.
Postposition,	
Conjunction,	57 (& ring-shok.
Interjection,	ST & (W ring ta-lo.
also	
Verbal particles,	(E (Hi shop-hyop.*
h we will severally treat.	

<sup>\*</sup> Grammatical or Scientific terms do not form part of a primitive language: they are the offspring of cultivation. I introduce the above, as appropriate equivalents of the English words; I do not in this work carry out this neological system, but I may hereafter compose a Grammar in Lepcha, (for the benefit of the Lepchas), in which all Grammatical terms will be inserted.

Of which

#### 1st .- Of the Articles.

The Definite Article "the," is represented by, \( \subseteq re, \) as, \( \mathbb{Z}(\mathcal{O}) \subseteq pa-no re, \) the king, (\( \mathbb{Z} \subseteq ehho re, \) the book.

Tre, bears also an inflected form, and then becomes, rem, as, f)  $\pi(n)$  is hu pa-no rem shu, he petitioned the king.

Another form, but less definite than,  $\sum rc$ , for expressing the Article, "the," is denoted by  $\Im$  as,  $\Im$  ( $\mathop{\mathcal{T}}\Im$ )  $\mathop{\mathfrak{H}}$  ma-ró mu  $\mathop{\mathfrak{l}}$ , the person said. But it is seldom if ever, unless preceded by a stated number, affixed to the governing noun, thus,  $\mathop{\mathfrak{E}}(\Im)$   $\mathop{\mathfrak{E}}(\Im)$   $\mathop{\mathfrak{E}}(\Im)$  with mu kát ká  $\mathop{\mathfrak{l}}$ , the one said to the other,  $\mathop{\mathfrak{T}}(\mathop{\mathfrak{T}}\Im)$   $\mathop{\mathfrak{L}}(\mathop{\mathfrak{L}}\Im)$  ( $\mathop{\mathfrak{H}}$  ma-ró nyat mu lyáng kor lung lóm, the two men travelled round the country.

It is, however, in its oblique form, and in its office of showing distinction between the governing and governed nouns, that  $\exists j$  mu, is more particularly serviceable. It then changes to  $\ddot{\exists}j$ , and in this form may directly follow the noun, and may be used definitely or indefinitely, thus,  $\vec{\epsilon}(\ \vec{\sigma})\ \vec{\epsilon}(\ \vec{\sigma})\ \vec{\delta}\vec{N}$  kát mu kát mum  $\vec{l}i$ , the one said to the other,  $\vec{t}j$   $\vec{s}l$   $\vec{l}$   $\vec{l}$ 

#### 2nd .- Of Nouns.

Substantive nouns are expressed by simple words representing the thing, thus,  $\vec{\Xi}$  fat, earth;  $(\vec{\omega})$   $(\vec{\Xi})$  suk-dum, the earth, world;  $(\vec{\omega})$  ta-lyang, the heavens, &c. Abstract and other formative nouns, will be hereafter discussed.

# 3rd .- Of Gender.

Gender is confined to living beings, male and female, and words are uninflected by either masculine or feminine. There is no expressed Neuter. Hence, strictly speaking, nouns are, in the Lepcha language, without gender.

The terms to express the gender of human beings, are different from those used to indicate the gender of inferior animals.

The male of human beings is distinguished by stagri; the female is denoted by stagri.

These follow the rule of adjectives, and succeed the substantive, thus, 3(f ma-ró, a person, 3(f & ma-ró ta-gri, a male person, 3(f & N) ma-ró ta-ayu, a female person.

They may also be used substantively, as, #j & is a male, #j & Rv is a hu ta-ayu gum, she is a female, & is a fe

The distinction between sexes of animals, inferior to man, is expressed, the male by  $\mathcal{R}(\mathcal{O})$   $\acute{a}$ -bu, the female by  $\mathcal{R}(\tilde{\mathcal{A}})$   $\acute{a}$ -mót. These, likewise, follow the substantive, and like almost all adjectives, commencing with  $\mathcal{R}(\tilde{\mathcal{A}})$ , when affixed to a noun, may, (and here euphonically do) drop the  $\mathcal{R}(\tilde{\mathcal{A}})$ , thus,  $\tilde{\mathcal{A}}$   $\acute{b}$   $\acute{$ 

The males of some few animals, as of goats and pigs, are expressed by  $\mathcal{R}(\mathfrak{I})$   $\acute{a}$ -tsu; as,  $\acute{w}$  luk, a sheep,  $\acute{w}$   $\mathfrak{I}$  luk tsu, a ram;  $\acute{\mathcal{I}}$   $m\acute{o}n$ , a pig,  $\acute{\mathcal{I}}$   $\acute{\mathcal{I}}$   $m\acute{o}n$  tsu, a boar;  $\acute{w}$   $\acute{\mathcal{R}}$  (sa- $\acute{a}r$ , a goat,  $\acute{w}$   $\acute{\mathcal{R}}$  ( $\emph{I}$ ) sa- $\acute{a}r$  tsu, a male goat.

A term ( lóng, (Tibetan Az glang, a bull), is used to denote the males of some large animals; as 50 bik, a cow, 50 ( bik lóng, a bull; ( com) ( sung-vo, a buffaloe, ( com) ( com) ( sung-vo lóng, a male buffaloe; ( com) ( sa-ving, large deer (cervus elephas), ( com) ( sa-ving lóng, a stag; ( com) ( com) ( tyáng-mo, an elephant, ( com) (

The female term in contradistinction both to  $\mathcal{R}(\mathfrak{T})$  á-tsu, and  $\mathfrak{M}$  ling, is  $\mathcal{R}(\overline{\mathfrak{T}})$  á-mót.

5 mit, a female, is also affixed to express the gender of superior beings; thus, "" rum, a good spirit, a god, "" 5 rum-mit, a goddess; \$\varepsilon\ \text{2}\) \(\varepsilon\ \text{7}\) tung-king mit, a water goddess; (\$\varepsilon\ \text{2}\) (\$\varepsilon\ \text{3}\) (\$\varepsilon\ \text{5}\) tung-king tung-lá mit, nymphs and syrens. Like á-mót, it is sometimes emphatically added to the ordinary gender term; so, \$\varepsilon\ \text{2}\) (\$\varepsilon\ \text{5}\) ta-ayu mit, a female, a woman.

There are some words which in themselves express the sex of the person, without the aid of any gender term; thus—with regard to relationship,

R((O R((Z á-bo, á-mo, father, mother; R(O) á-num, an elder brother; R(O) á-nóm, an elder sister, (not so with the younger, here the usual terms would be affixed; thus, R ayeng, a child, a younger [brother or sister], R & (O) ayeng ta-gri, a younger brother, R & (O) ayeng ta-ayu, a younger sister); R & á-kú, a paternal uncle; R (O) á-jóng, a maternal uncle; R (O) á-nyú, an

aunt;  $\mathcal{R}(\bar{\mathbf{S}}v \ \acute{a}\text{-}fyat$ , a father-in-law;  $(\bar{\mathbf{S}}v \ my\acute{o}k)$ , a son-in-law;  $(\bar{\mathbf{S}}v \ my\acute{o}m)$ , a daughter-in-law;  $(\bar{\mathbf{S}}v \ \acute{a}\text{-}ng\acute{o}p)$ , a (younger) brother-in-law;  $(\bar{\mathbf{S}}v \ \acute{a}\text{-}ng\acute{o}p)$ , a (younger) sister-in-law;  $(\bar{\mathbf{S}}v \ \acute{o}\text{-}ng \ \acute{o}\text{-}ng)$ , a female cousin, &c.

Likewise, in connection with age, the sex is rendered manifest; thus, \( \overline{\mathbb{G}} \) fa-lyeng, a young man; \( \overline{\mathbb{O}} \) \( \overline{\mathbb{N}} \) num-lyeng, a young woman; \( (\overline{\mathbb{C}} \) \( \overline{\mathbb{O}} \) num-pr\( \overline{\mathbb{O}} \) \( \overline{\mathbb{N}} \) num-pr\( \overline{\mathbb{O}} \) \( \over

So also with respect to rank;  $\mathfrak{I}(\mathcal{O} pa-no)$ , a king;  $\mathfrak{I}(\mathfrak{I})$  pun-di, a queen;  $\mathfrak{R}(\mathfrak{I})$  a-thing, a lord, master;  $\mathfrak{R}(\mathfrak{I})$  a-nyo, a lady; a gentle-woman, &c.

The term  $\mathcal{R}(\mathcal{A})$  \$\delta \cdot \delta \cdot \delta \cdot \delta \de

 $\mathcal{R}(5\overline{\mathbf{z}})$  is applied to a young (or until it has had young) female pig; thus,  $\overline{\mathbf{z}}$   $5\overline{\mathbf{z}}$  mon mi, a sow, (that has not had young).

 $\mathcal{R}(\omega)$  á-gú is a word implying maturity in female beasts, (having borne young); thus,  $\int_0^{\omega} \omega du$  bik gú, a matured cow;  $(\overline{\mathcal{R}})$  món gú, a matured sow;  $(\omega)$  ( $\omega$ ) sung-vo gú, a matured female buffaloe, &c..

R(("O á-bom is applied to female fowls and birds, that have arrived at maturity (season of incubation), thus, Strong hik bom, a matured hen; (50, fo bom, a matured female bird.

There are other words betokening qualities in sexes, consequently indicating the gender, thus,  $\mathcal{R}(\widetilde{\mathcal{L}} \text{ a-tung})$  denotes a corpulent male beast, as,  $\mathcal{L}(\widetilde{\mathcal{L}})$  tang, a corpulent male dog;  $\widetilde{\mathcal{L}}$  tang, a bulky boar, &c.

 $\mathcal{R}((0)$  á-bo is applied to an entire (non-emasculated) male beast, as,  $(\hat{\vec{z}})$  (0) món bo, a boar;  $(\hat{\vec{z}})$  (0) on bo, a stallion, &c.

# 4.—Of Numbers.

There are three numbers, viz., Singular, Dual, and Plural. The Singular may be represented by the simple noun. The Dual is expressed by affixing to the noun, the word nyum. And the Plural by affixing of sang or sang or sang, thus—

3( ma-ró, or 3( El ma-ró kát, a person.

7( "ma-ró nyum, two persons.

76 Jam ma-ró sang, persons.

The difference between the two plural terms, is,  $\sqrt[3]{\omega}$  sang, is applied chiefly to hman beings;  $\sqrt[3]{\omega}$  pang, to inferior animals, and to inanimate things.

beings, and of inanimate things, indifferently. Sang, although it may be applied to all living animals, human or inferior, can never be correctly affixed as a plural sign to inanimate things; thus,

7 ( ) w ma-ró sang, or 7 ( ) na-ró pang, people.

50 \$\sigma bik pang, or 50 \$\lambda \times, bik sang, cows.

50 13 li pang, (never 50 10 li sang,) houses.

These terms may be affixed to the pronoun, independently of the noun, or may sometimes stand in room of the noun, thus—

RIT Icu á-re sang, these people, or animals.

(R) 33 o-re pang, those things, animals, or people.

Cw ( & ) Cw sa-kon sang, Sakons, i. e., Sakon and his people or companions.

# 5 .- Of Declension of Nouns.

Substantive nouns being uninflected by Cases, the latter may, be said to, be limited to the Nominative and Objective.

There are, however, certain post-positive particles which may be used to form a full Declension, thus—

The Nominative is represented by the simple noun, or if the word be in the Singular number and indefinite,  $\sqrt{\epsilon}(kdt)$ , one, a, or an, may be added to the noun; if definite, the particle  $\sum_{i} re_i$ , the, may be, either in the singular or plural, affixed.

The Instrumental, is formed by affixing to the Nominative, the particle  $\hat{\mathcal{O}}$  nun.

The Dative is denoted by the post-position  $\ll$  ( ká.

The Accusative may be distinguished by affixing to the noun, when definite or indefinite, the particle  $\frac{\pi}{2}$  mum, and when definite the particle  $\frac{\pi}{2}$  rem. (See under head of Articles, page 23).

The Vocative is indicated by the prepositive particle  $\chi$  e, and, if the final letter of the word be a vowel by affixing,  $\chi$  (  $\dot{a}$ , or  $\chi$  (  $v\dot{a}$ . If the word end with a consonant, the final is re-duplicated in the particles, thus—

R. R. ((O) R. (e á bo á, or R. R. ((O) Por (e á-bo wá, O) Father, R. R. (E) I e á-kup pá, O child.

But either the preposition or the post-position may be, at pleasure, dropped, thus,  $\mathcal{R}$   $\mathcal{R}((O \ e \ a-bo), O \ father, <math>\mathcal{R}(\mathcal{E}) \supset (a-kup \ pa, O \ child.$ 

The following is an example of a noun so declined.

7 (@ pa-no, a king.

SINGULAR.

Nom. > (@ pa-no, a king.

Inst. > (A A) pa-no nun, a king, by a king.

Gen. 3 (10 Cw pa-no sa, of a king, a king's.

Dat. 3 (A & pa-no ká, to a king.

Acc.  $\supset (O \stackrel{?}{\sim})$  pa-no mum, a, or the king.

Voc. & 3 (10 em ( e pa-no wá, O king.

Abl.  $\supset (O \ddot{O})$  pa-no nun, from a king.

DUAL.

Nom. 3 (0 3) pa-no nyum, two kings.

Inst.  $\supset ( \nearrow ) \nearrow ) pa-no nyum nun, two kings, by two kings.$ 

Gen.  $\supset (n \stackrel{"}{\rightleftharpoons}) \iff pa-no \ nyum \ sa, \ of two kings.$ 

Dat.  $\supset (n \ddot{z}) \not\in (pa-no \ nyum \ k\acute{a}, \ to \ two \ kings.$ 

Acc.  $\supset (O \stackrel{\sim}{\sim}) \stackrel{\sim}{\sim})$  pa-no nyum mum, two kings.

Voc. & x (10 2) 3 ( e pa-no nyum má, O two kings.

Abl.  $\supset (O \stackrel{\sim}{\approx}) \stackrel{\sim}{O})$  pa-no nyum nun, from two kings.

#### PLURAL.

Nom. 7 (A) (w pa-no sang, kings.

Inst. > (A) (w h) pa-no sang nun, kings, by kings.

Gen. 7 (10 ) w pá-no sang sa, of kings.

Dat. 3 (A) ( pa-no sang ká, to kings.

Acc. 3 (A ) ( ) pa-no sang mum, kings.

Voc. & 7 (10 ) (w 7 ( e pa-no sang ngá, O kings.

Abl. 3(10 )(w 0) pa-no sang nun, from kings.

In like manner, all Substantive nouns may be declined.

# 6.—Of Adjectives.

Adjectives are primitive or compositive. The latter may be formed from verbs by, in many instances, conjoining to the verb,  $\mathcal{R}(a, b)$  prosthesis, thus—

VERB.

chór, to be sour.

£3 krúp, to be astringent.

5υ( klyám, to be sweet.

(50 klyom, to be insipid.

(náng, to be straight.

( kol, to be crooked.

If hyang, to be cold.

Ev kyang, to be light (not heavy).

(nok, to be black.

Adjective.

R( (4 á-chór, sour.

R( & d-krúp, astringent.

R(5υ(á-klyám, sweet.

2( (5) á-klyom, insipid.

R( (A) (á-náng, straight.

R( ( á-kol, erooked.

Riffy á-hyang, cold.

Richt á-kyang, light.

R( ( á-nók, black.

When the verb ends in a vowel, the adjective generally assumes a final m; as,

τυς ryú, to be good.

55 kri, to be bitter.

500 li, to be heavy.

\*3 du, to be white.

Se ti, to be large.

R( Ti) á-ryúm, good.

R(5-5, á-krim, bitter.

R(5 in á-lim, heavy.

R(\*) á-dúm, white.

R( 5\vec{z} \delta-tim, large.

?) chu, to be small.	R(-Ÿ) á-chum, small.
E3 shú, to be fat.	R(E) á-shúm, fat, corpulent.
H3 hrú, to be hot.	R( +3 á-hrúm, hot.
#3 zú, to be alive.	R(#3 á-zúm, alive, living.

But all do not acquire this additional particle, for instance.

	4
Γ3 rú, to be old.	R() - 3 ά-rú, old.
X) hlu, to be languid.	R(X) á-hlu, languid.
7 (má, to be secret.	R(Z(á-má, secret.
XV( hlyá, to be unctuous.	R(XV( á-hlyá, unctuou

The two latter formations however, are, not numerous, the examples given being nearly all that could be cited.

The assumption of the paragogic m, has, doubtless for its cause, a regard to euphony, but the rejection of it in homologous words, without any apparent reason, (for the adoption of it in the rejected cases, would occasion no inconsonance), seems anomalous.

It may be remarked that all adjectives, derived from verbs whose final is a vowel, if they do take a final consonant, it is always the final m.

examples of primitive adjectives, derived from no verb, and having no adjective particle affixed. Other formations of adjectives, primitive and derivative, will be hereafter shown.

Adjectives, as a rule, follow the substantives, as,  $(\hat{X} R) = 0$  on  $\hat{A}$ -dim a white horse. They may be declined in the same manner, as described under head of declension of nouns; thus,

# Singular.

Nom.  $\sqrt{3}$  ( $\sqrt{7}$ )  $\sqrt{3}$  ma-ró á-ryúm, a good person. Gen.  $\sqrt{3}$  ( $\sqrt{7}$ )  $\sqrt{3}$   $\sqrt{3}$   $\sqrt{3}$  ma-ró á-ryúm sa, of a good person, &c.

#### Dual.

Dat. る(アス(アル) ギ) モ( ma-ró á-ryúm nyum ká, to two good persons.
Acc. る(アス(アル) ギ) モ) ma-ró á-ryúm nyum mum, two good persons, &c.
Plural.

Voc. & The Sour of e ma-ró á-ryúm sang ngá, O good people.

Abl. and Inst. The Rither of the sang nun, from, by good people.

# 7.—Of Degrees of Comparison.

# Comparative.

The Comparative degree is expressed by the comparative conjunction  $\hat{\mathcal{N}}$  len, than. This is placed after the noun, (substantive, adjective, pronoun or verb) with which comparison is made; thus,  $\hat{\mathcal{N}}(\hat{\mathcal{N}})$   $\hat{\mathcal{N}}(\hat{\mathcal{N}})$   $\hat{\mathcal{N}}(\hat{\mathcal{N}})$   $\hat{\mathcal{N}}(\hat{\mathcal{N}})$   $\hat{\mathcal{N}}(\hat{\mathcal{N}})$  thám-chang len num-shim-nyo ti gum, man is greater than the beasts, (literally, the beasts than, man great is);  $\hat{\mathcal{N}}(\hat{\mathcal{N}})$   $\hat{\mathcal{N}}(\hat{\mathcal{N}})$   $\hat{\mathcal{N}}(\hat{\mathcal{N}})$   $\hat{\mathcal{N}}(\hat{\mathcal{N}})$   $\hat{\mathcal{N}}(\hat{\mathcal{N}})$   $\hat{\mathcal{N}}(\hat{\mathcal{N}})$   $\hat{\mathcal{N}}(\hat{\mathcal{N}})$  hryóp len thyan ryú, it is better to laugh, than to cry, (lit. to cry than, to laugh good [is]).

# Superlative.

The Superlative degree is formed by comprising a totality, and then drawing comparison; thus, #y &y &y Tv3 hu gun len ryú, he is the best, (lit. he all than, [is] good); (R T &y & &(-v) & o-re gun len á-chum gum, that is the least (lit. that all than, small is).

The Superlative may also be formed, by affixing to the root of the adjective, the word ( $\propto$  chho; thus,  $\Re(\int_{-\infty}^{\infty} a \cdot lim$ , great,  $\int_{-\infty}^{\infty} (\propto tim \ chho$ , the greatest;

#) Se (x & hu tim chho gum, he is the greatest. (This word (x chho, corresponds to the Tibetan axa methog, the chief, the best).

When the signification is distinct, the signs of comparison need merely be understood, thus R( T = E( Cw T TV ) á-re nyum ká sa-re ryú, of these two, which is good, i. e., better, R(E) ( ( ) E ( ) á-yú nóng ká to ti gum, who among you is great, i. e., the greatest.

# 8 .- Of Pronouns.

Pronouns, like Substantive nouns, have three numbers, viz., Singular, Dual and Plural. The words, representing the Personal Pronouns, differ in each of the numbers, they also bear inflection in the Objective case, and may be declined similarly to substantives, as follows:

#### PERSONAL PRONOUNS.

1st Person.

(6 go, I.

Singular.

Nom. (6 go, I.

Inst. ( of ) go nun, I, by me.

Gen. Zw ka-su, of me, my.

Dat. 
$$\not\in \mathcal{C}$$
  $\not\in \mathcal{C}$   $\not\in \mathcal{C}$  ka-su  $k$ á, to me.

Acc.  $\not\in \mathcal{C}$  ka-sum, me.

Abl.  $\not\in \mathcal{C}$   $\notoo$  ka-su nun, from me.

Dual.

Nom. 
$$\mathcal{L}$$
 Ka-nyi, we two

Inst.  $\mathcal{L}$  T  $\hat{\mathcal{L}}$  Ka-nyi nun, we two.

Gen.  $\mathcal{L}$  T  $\hat{\mathcal{L}}$  Wa-nyi sa, of us two.

Dat.  $\mathcal{L}$  T  $\hat{\mathcal{L}}$  Ka-nyi ka, to us two.

Abl.  $\mathcal{L}$  T  $\hat{\mathcal{L}}$  Na-nyi nun, from us two.

#### Plural.

Nom. **ξ** ξ} kα-yú, we.\*

Inst.  $\mathcal{L}$   $\mathcal{O}$  ka-yù mun, we, by us.

Gen. & E) ( ka-yú sa, of us, our's.

Dat. & E) & ( ka-yú ká, to us.

Acc.  $\boldsymbol{\xi}$   $\boldsymbol{\ddot{\xi}}$   $\boldsymbol{\dot{\xi}}$   $\boldsymbol{\dot$ 

Abl.  $\boldsymbol{\epsilon}$   $\boldsymbol{\epsilon}$   $\boldsymbol{\delta}$  ha-yú nun, from us.

2nd Person.

(If hó, thou.

Singular.

Nom. (# hó, thou.

Inst. (F 3) hó nun, thou, by thee.

Gen. (If w hó sa, of thee, thy.

Dat. (# \(\xi\) hó ká, to thee.

Acc. (# 3) hó mum, thec.

Voc. & (# e hó, O thou.

Abl. (F S) hó nun, from thee.

#### Dual.

Nom. R(Stanyi, you two.

Gen. R(5 (w á-nyi su, of you two.

Dat. R(5 & ( á-nyi ká, to you two.

Acc.

\*\*R(\$\vec{z}\) \(\delta\-nyim,\)

\*\*You two.

Voc. R R(ST e á-nyi, O you two.

# Plural.

Nom. **R(£3** *ú-yú*, you, or ye.

Inst.  $\mathcal{R}(\mathcal{E})$   $\tilde{\mathcal{O}}$   $\mathring{a}$ -y $\mathring{u}$  nun, you, by you.

Gen. R(E) (w á-yú sa, of you, your.

Dat. R(E) & á-yú ká, to you.

Acc.  $\mathcal{R}(\mathcal{E})$  á-yúm, you, or ye.

Voc. & Κ(Ε) e ά-yú, O you, O ye.

Abl.  $\mathcal{R}(\mathcal{E}^{3}, \tilde{\partial})$  á-yú nun, from you.

The radical form was sometimes inelegantly used in the Dual, and Plural, thus, (# ) hó-nyi, for R() á-nyi; (# E) hó-yú, for R(E) á-yú, but this form would be rarely met with now.

3rd Person.

#\ hu, he, she, or it. Singular.

Nom. #) hu, he, she, or it.

Inst. #) 
$$\mathring{O}$$
 hu nun, he, she, or it.

Gen. #) w hu sa, of him, her, or it;

his her's or its

Dat. #) E( hu ká, to him, her, or it.

Acc. #) hum, him, her, or it.

Abl. #)  $\mathring{O}$  hu nun, from him, her, or it.

Dual.

Plural.

# Possessive Pronouns

May be formed from the Genitive of the Personal, thus,

1st Person.

Singular.

Nom. & (w) ka-su, my, mine.

Inst. \(\varphi\) (\(\omega\)) ka su nun, my, by my.

Gen. Elw (w ka su sa, of my, of mine.

Dat. & Cw Cw E( ka su sa ka, to my, to mine.

Acc. & Cu) Cu Z) ka su sa mum, my, mine.

Abl.  $\not\in \mathcal{C}$  (w) (w  $\hat{\mathcal{O}}$ ) ka su sa nun, from my, from mine.

In like manner the particles of Declension may be affixed to the Dual and Plural,  $\mathcal{L}$   $\mathcal{L$ 

#### Reciprocal Pronouns.

Corresponding to the English Pronouns compounded of self, are formed by the emphatic particle ( $\star do$ . They may be thus declined,

1st Person.

Singular.

Nom. 
$$\not\in (\not+ ka\text{-}do, I \text{ myself.}]$$
Inst.  $\not\in (\not+ \hat{O})$   $ka\text{-}do nun, I \text{ myself.}$ 
by myself.

Gen.  $\not\in (\not+ ka\text{-}do sa, \\ \not\in (\not+ ka\text{-}do mum, \\ \not\leftarrow (\not+$ 

Dual.

Nom.  $\not\in \mathcal{K}$  ( $\not\Leftarrow$  ka-nyi do, we two selves, we two ourselves. Inst.  $\not\in \mathcal{K}$  ( $\not\Leftarrow$   $\mathcal{O}$ ) ka-nyi do nun, we two selves, by our two selves. Gen.  $\not\in \mathcal{K}$  ( $\not\Leftarrow$   $\mathcal{C}$  ka-nyi do sa, of our two selves.

#### Plural.

Nom.  $\mathcal{L}$  } (\* ka-yú do, we ourselves.

Inst.  $\boldsymbol{\xi}$  ( $\boldsymbol{\xi}$ ) ( $\boldsymbol{\xi}$ ) ka-yù do nun, we ourselves, by ourselves.

Gen. EE) (\* (w ka-yi do sa, of ourselves.

Dat. EE (\* & (, ka-yi do ká, to ourselves.

Acc. 
$$\left\{ \begin{array}{l} \boldsymbol{\xi} \, \boldsymbol{\xi} \, \boldsymbol{j} \, (\ddot{\boldsymbol{\xi}} \, ka \cdot y \dot{u} \, dom, \\ \boldsymbol{\xi} \, \boldsymbol{\xi} \, \boldsymbol{j} \, (\boldsymbol{\xi} \, \ddot{\boldsymbol{\xi}} \, \boldsymbol{j} \, ka \cdot y \dot{u} \, do \, mum. \end{array} \right\}$$
 ourselves.

Abl.  $\xi \xi (\xi \hat{\beta})$  ka-yú do nun, from ourselves.

2nd Person.

$$\begin{array}{c} {\mathcal{R}((\bigstar \ \acute{a}\text{-}do,} \ ) \\ \text{or} \\ {\widetilde{\text{\textbf{$\mbox{}\mbox{$\mbo$$

# Singular.

Nom. 2('(\* á-do, thou thyself.

Inst. R((\* Å) á-do nun, thou thyself, by thyself.

Gen. R((\* Cw á-do sa, of thyself.

Dat. R((\* £(á-do ká, to thyself.

Acc. 
$$\left\{ \begin{array}{l} \mathcal{R}(\ \ddot{\star} \ \acute{a}\text{-}dom, \\ \mathcal{R}(\ \ddot{\star} \ \ddot{\ddot{\tau}}) \ \acute{a}\text{-}do\ mum, \end{array} \right\}$$
 thyself.

Abl.  $\mathcal{R}(4 + \hat{\mathcal{O}})$  á-do nun, from thyself.

In like manner may be declined, the Dual and Plural, also the 2nd and 3rd persons, thus—

#### Dual.

Nom. R() \* á-nyi do, your two selves, you two yourselves.

Obj. 
$$\left\{ \begin{array}{l} \mathcal{R}(\int \widetilde{\times} (\slashed{\ddot{\times}} \slashed{a-nyi} \ dom, \\ \mathcal{R}(\int \widetilde{\times} (\slashed{\ddot{\times}} \slashed{\ddot{\times}} \slashed{a-nyi} \ do \ mum. \end{array} \right\}$$
 your two selves.

#### Plural.

Nom. R(E) (\* á-yú do, you yourselves.

Obj. 
$$\left\{ \begin{array}{l} \mathcal{R}(\mathcal{E}) \ (\ddot{\ddot{\star}} \ \acute{a} ext{-}y\acute{u} \ dom, \\ \mathcal{R}(\mathcal{E}) \ (\ddot{\star} \ \ddot{\ddot{\sigma}}) \ \acute{a} ext{-}y\acute{u} \ do \ mum, \end{array} \right\}$$
 yourselves.

3RD PERSON.

Singular.

Nom. #\ (\* hu do, he himself, his self.

#### Dual.

Nom. #\5\(\forall \text{in-nyi} do, they two themselves.

#### Plural.

Nom. #\ E\ (\* hu-yû do, they themselves.

Obj. 
$$\{ \mathcal{F} \} \in \mathcal{F} \ ( \stackrel{\sim}{*} \text{hu-yû dom}, \\ \mathcal{F} \} \in \mathcal{F} \} ( \stackrel{\sim}{*} \stackrel{\sim}{\mathsf{T}} ) \text{hu-yu do mum}, \} \text{ themselves, &c.}$$

#### Emphatic Possessive Pronouns

Compounded of own, are formed from the Genitive of the Reciprocal, and may be declined in the usual manner, thus—

1st Person.

Singular.

Inst. 
$$\boldsymbol{\xi}(\boldsymbol{\xi}(\boldsymbol{\omega}), \hat{\boldsymbol{\partial}})$$
 ka-do su nun, my own, by my own.

Abl. 
$$\not\in (\not \leftarrow (\not \sim) \hat{\mathcal{O}})$$
 ka-do su nun, from my own.

And so may be declined the Dual and Plural and 2nd and 3rd Persons, as,

Dual.

Plural.

Obj. 
$$\left\{ \boldsymbol{\mathcal{L}} \in \hat{\mathcal{J}} (\boldsymbol{\mathcal{L}}) \text{ ka-yú do sum,} \atop \boldsymbol{\mathcal{L}} \in \hat{\mathcal{J}} (\boldsymbol{\mathcal{L}}) \text{ ka-yú do su mum,} \right\}$$
 our own.

2nd Person.

Singular.

Dual.

R((\* (w) á-do su, thy own.

| R() = (\* (w) á-nyi do su, your two own

Plural.

R(E) (\* Cw) d-yú do su, your own.

3rd Person.

Singular.

#) (\* (w) hu do su, his, her, it's own.

Dual.

Plural.

#) 5 (\* Cw) hu-nyi do su, their two own. | #) E) (\* Cw) hu-yi do su, their own.

To the above the Particles of declension may be affixed when required.

 $\mathcal{L}(\mathcal{E})$  ká-yú, the 1st person plural of the Personal Pronouns may be spelt  $\mathcal{L}(\mathcal{E})$  ká-yú, which becomes converted by apocope to  $\mathcal{L}(k\acute{a})$ . This,  $\mathcal{L}(k\acute{a})$ , is more frequently used in the Nominative, Instrumental, Genitive, (or Possessive), and Ablative cases, it is seldom employed in the two other Objective cases, for instance, the Dative  $\mathcal{L}(k\acute{a})$  ká ká, is altogether cacophonous. The Accusative  $\mathcal{L}(k\acute{a})$  kám, though formerly very generally used, has become obsolete.  $\mathcal{L}(k\acute{a})$  kám, means, "a little," therefore,  $\mathcal{L}(k\acute{a})$  kám bo, would express, "give a little;" few Lepchas would now understand it to imply, "give us;"  $\mathcal{L}(\mathcal{L})$  ká mum, however, is still quite intelligible. The emphatic Particle,  $\mathcal{L}(k\acute{a})$  is also affixed to,  $\mathcal{L}(k\acute{a})$ .

 $\mathcal{L}$   $\mathcal{L}$ 

ngak ka le. Let we (us) three, that we may be good, be guardful of our acts,  $\mathcal{L}(\tilde{\mathcal{O}})$   $\mathcal{L}(\tilde{\mathcal{O}})$   $\mathcal{L}(\tilde{\mathcal{O}})$   $\mathcal{L}(\tilde{\mathcal{O}})$   $\mathcal{L}(\tilde{\mathcal{O}})$   $\mathcal{L}(\tilde{\mathcal{O}})$   $\mathcal{L}(\tilde{\mathcal{O}})$   $\mathcal{L}(\tilde{\mathcal{O}})$  ká num-shim-nyo thám-cháng thám-bik re zang gum, we, human beings, are but as the creatures of the earth,  $\tilde{\mathcal{L}}(\tilde{\mathcal{O}})$   $\tilde{\mathcal{$ 

The 3rd Person, dual and plural of the personal, consequently, also of the Possesive, and Reciprocal Pronouns, including the singular number of the latter are frequently elided by syncope, and are written \(\mathfrak{t}\)\subseteq ha-nyi, for \(\mathfrak{t}\)\subseteq \(\mathfrak{t}\) ha-y\(\mu\), for \(\mathfrak{t}\)\subseteq \(\mathfrak{t}\) ha-do, for \(\mathfrak{t}\)\subseteq \(\mathfrak{t}\) hu do, &c.

(F (\* hó do, the 2nd Person singular of the Reciprocal Pronouns, is usually used, when it is required to give particular emphasis to the person, thus, (F (\* ") hó do gun, it is thou thyself, thou art the very person, (F (\* ") \* hó do zúk ku, do it thyself.

 $\mathcal{R}((* \acute{a} - do \text{ bears less significance, and is generally used in the objective case.}]$  It is also, by enallage, employed for the corresponding persons and numbers of the Personal and Possessive Pronouns, for instance, the following sentences would be rendered, ( $(\mathcal{L}) \mathcal{R}((* (\mathcal{L}) \mathcal{L}) \mathcal{L}))$ ) of  $(\mathcal{L}) \mathcal{R}((* (\mathcal{L}) \mathcal{L}))$ ) of  $(\mathcal{L}) \mathcal{R}((* (\mathcal{L}) \mathcal{L}))$  of  $(* (\mathcal{L}) \mathcal{L})$  ( $(* \mathcal{L}) \mathcal{L})$ ) of  $(* \mathcal{L}) \mathcal{L}$  is a chho bu  $(* \mathcal{L})$  bi sa chho bu  $(* \mathcal{L})$  bi sa  $(* \mathcal{L$ 

Among the Pronouns, it is only in these persons and numbers, that such commutations take place. The other persons and numbers, are used in their simple forms, thus,  $\mathcal{H}$   $\mathcal{R}$   $\mathcal{R$ 

The inflected form  $\not\in \mathcal{W}$  ka-sum,  $\mathcal{R}((\not+ a-dom, \&c, may be considered, as the Particle <math>\ddot{\exists}$  mum, abbreviated and embodied in the Pronoun, thus,  $\ddot{\forall}$  hum, instead of  $\forall \exists hum, \&c.$ 

### Relative and Interrogative Pronouns.

The Pronouns, who, which and what, are severally expressed by ( to, w) sa-re, and b shu.

As the Old English, who, and which, were formerly used for either persons or things, so in Lepcha, the (\$\tilde{c}\$ to, and (\$\tilde{c}\$) sa-re, are sometimes applied indiscriminately, thus, (\$\tilde{c}\$) \( \frac{7}{3} \) \( \frac{7}{3} \) (\$\tilde{c}\$ (\$\frac{7}{3}\$) (\$\frac{7}{3}\$) (\$\tilde{c}\$) (\$\frac{7}{3}\$) R sung-mut pum-byong to chong ngung a, the clouds or the winds, who (for (\$\tilde{c}\$) \) sa-re, which,) is the swifter, but the intermutation of these terms may be considered heterocletical. The distinction between (\$\tilde{c}\$ to and (\$\tilde{c}\$) \) sa-re, may be assumed to be the same as that which is at present observed between the English, who and which, or similar to the difference between the number signs, (\$\tilde{c}\$ u sang, and (\$\frac{7}{3}\$) pang. (\$\tilde{c}\$) sa-re, may be applied to things, animate or inanimate; (\$\tilde{c}\$ to, can only be applied correctly to persons.

The above Pronouns, may be declined, the same as Substantives, thus.

( to, who.

Singular.

Nom. (\$\&\) to, who.

Inst. (\$\&\hat{\capsilon}\) to nun, who, by whom.

Gen. (\$\&\) to sa, of whom, whose.

Dat. (\$\&\) \(\bar{\capsilon}\) to mun, whom.

Acc. (\$\bar{\capsilon}\) to mun, whom.

Abl. (\$\&\hat{\capsilon}\) to nun, from whom.

To this the Dual and Plural signs, and Particles of Declension may, when necessary be affixed, as, (w & (& &) (& &) (& o nun to ngum ká byi sho, to whom (two) I shall give it. (& & & & (& &) (& o sang mát gang, if any persons do it.

(\$\times to, who, and Cont sare, which, are both Relative and Interrogative. E) shú, what, is almost confined to the Interrogative, thus,  $7(F (\times \hat{\capa}) \frac{\capa}{\capa}) \frac{\capa}{\capa} \$ 

C) Si shù thám, what thing, C) Z (S) (S) shù mát tung gó, what are you doing? C) (S) (S) & shù gát shang a, what do you want?

#### The Demonstrative Pronouns.

Relative Pronouns, thus,

To these, the Emphatic Particle (\* do, may be added, thus,

To all of the above, the Particles of declension may be affixed, as also to

The Pronominal Adjectives, and Adverbial Pronouns.

much, & (\* ta-do, one's own, 7 (\* ma-ró do, one's self, itself. Likewise to

The Distributive and Indefinite Pronouns.

The re, each, & gun, all, every, R(5 & d-flik, some, Fix) kum-dung, another, &c.

### Compound Pronouns

composed in English of, "ever, soever," are expressed by (41) go-rúng, or & M gang la, thus, (& (41) to go-rúng, or (& 96) M to gang la, whoever, whosoever; 41 (41) sa-re go-rúng, or 41 M sa-re gang la, whichever whichsoever, whatsoever; 63 (41) shú go-rúng, or 63 96 M shú gang la, whatever, whatsoever; 42 (41) sa-tet go-rúng, or 43 M sa-tet gang la, how much soever, &c.

All may be declined, as already shown.

## 9.—Of Verbs.

In Lepcha, the form of verbs is unaltered by Number or Gender of the governing Noun, and their roots (with one or two exceptions) remain unchanged by Tense.

The Conjugation, is like the Declension of Substantives, performed by Postpositive Particles, or by the aid of an Auxiliary verb, ( & shop tyol).

The root of the verb may be taken for the Infinitive, thus,  $\sqrt[3]{\epsilon}$  shi, to see;  $\sqrt[3]{\epsilon}$  lik, to call;  $\sqrt[3]{\epsilon}$  mát, to do, to which root the Particles indicative of tense may be affixed. These Particles are sometimes very indefinite. Some of them may, at

times, be made to denote different tenses, or they may often altogether be dispensed with, the sense being shown by the context.

The following exemplification, however, may be taken as a guide for the formation of tenses.

### The Indicative Mood.

### Present Tense.

The Present Tense may be formed by affixing, to the root, the auxiliary verb  $\ddot{o}(b\acute{a}m, (literally to remain); also sometimes by, <math>\ddot{\gamma}(ng\acute{a}n, (literally to sit,) thus, ( 5 ) \ddot{o}(go lik b\acute{a}m, I call, or am calling.$ 

#### The Past

may be denoted by the Particle O( bá, as Số O( lik bá, called, or have called, but in general the simple root stands for the past, thus, (\( \omega \) Số E( \( \omega \) F \( \omega \) (\( \omega \) \( \omega \) \( \omega \) (\( \omega \) \(\omega \) (\( \omega \) \(\omega \) \( \omega \) (\( \omega \) \( \omega \) (\( \omega \) \(\omega \) \(\omega \) (\( \omega \) (\( \omega \) \(\omega \) \(\omega \) (\( \omega \) \(\omega \) (\( \omega \) \(\omega \) \(\omega \) (\( \omega \) \(\omega \) (\( \omega \) \(\omega \) \(\omega \) (\( \omega \) \(\omega \) (\( \omega \) \(\omega \) \(\omega \) (\( \omega \) (\( \omega \) \(\omega \) (\( \omega \) (\( \omega \) \(\omega \) (\( \omega \) \(\omega \) (\( \omega \) (\( \omega \) \(\omega \) (\( \omega \) \(\omega \) (\( \omega \) (\( \omega \) \(\omega \) (\( \omega \) \(\omega \) (\( \omega \) \(\omega \) (\( \omega \) (\( \omega \) \(\omega \) (\( \omega \) (

### The Pluperfect

may be indicated by the addition of the word,  $\vec{\mathbf{s}}$  (  $f\acute{a}t$ , either, in combination with, or without the past particle  $O(b\acute{a}, thus, 5\acute{w})$   $\vec{\mathbf{s}}$  (  $b\acute{a}t$ , or  $5\acute{w}$   $\vec{\mathbf{s}}$  (  $0(b\acute{a}t)$ )  $b\acute{a}t$ , had called; ( $\mathbf{f}$   $5\mathbf{f}$   $\mathbf{f}$   $\mathbf{f}$ 

#### The Future

is expressed by the affixed particle, (& sho, thus, 5% (& lik sho, I shall call.

#### The Future Perfect

may be rendered by a conjunction of the Past and Future terms; thus,  $\int_{\widetilde{W}}^{\widetilde{W}} \widetilde{\mathcal{F}}(\mathcal{C}) = \int_{\widetilde{W}}^{\widetilde{W}} \widetilde{\mathcal{F}}($ 

### The Subjunctive Mood

expressing contingency is formed in the

#### Present Tense

by affixing, to the root of the verb, the particle  $\mathfrak{Z}_{\mathfrak{Z}_{\mathfrak{Z}}}^{\mathfrak{Z}_{\mathfrak{Z}}}$  pu, thus,  $\mathfrak{Z}_{\mathfrak{Z}_{\mathfrak{Z}}}^{\mathfrak{Z}_{\mathfrak{Z}}}$  lik pu, may perhaps call.

### The Imperfect.

This tense is indefinite. It may equally with the Future Indicative, be represented by the particle (& sho, and sometimes by the participle particle (& sho, or it may simply be understood by the context. Might, could, would, and should, imply permission, power, obligation, and desire, so may be expressed by verbs or words bearing these significations.

### The Past Tense

may be formed by affixing the particle of contingency to the root of the verb, or to the past sign, thus,  $\int \dot{\omega} \, \vec{n} \, \vec{j} \, lik \, p\dot{u}$ , or  $\int \dot{\omega} \, \vec{n} \, \vec{j} \, lik \, f\dot{u}t \, p\dot{u}$ , may, would, (might, &c.,) perhaps have called; (FT( $\vec{n}$ )  $\vec{j}$ )  $\vec{j}$  ( $\vec{\omega}$ )  $\vec{j}$  ( $\vec{\omega}$ )  $\vec{j}$  ho ma non na gang go  $\acute{a}$ -dom bo  $p\dot{u}$ , if you had not gone, I might have given you it.

### The Future

may be expressed by the particle  $\mathcal{A}_{\mathcal{E}}$  shang, combined with the particle of contingency, thus,  $\mathcal{A}_{\mathcal{E}}$   $\mathcal{A}_{\mathcal{E}}$  lik shang  $p\dot{u}$ , shall perhaps call.

# The Imperative.

# 2nd Person. Singular and Plural

is rendered by the affixed particle ( $\mathcal{R}$  o; or, should the verb end in a consonant, by the reduplication of the final consonant with, or without the addition of the particle ( $\mathcal{R}$  o, thus,  $\int \widetilde{\mathbf{w}} (\mathcal{R}) \widetilde{\mathbf{l}} i o$ , speak;  $\int \widetilde{\mathbf{x}} (\mathcal{R}) \widetilde{\mathbf{d}} i o$ , come, (thou or ye);  $\int \widetilde{\mathbf{w}} \, \boldsymbol{\varepsilon} \, \mathbf{l} i k \, k a$ , or  $\int \widetilde{\mathbf{w}} \, \boldsymbol{\varepsilon} \, (\mathcal{R}) \, \mathbf{l} i k \, k a \, o$ , call;  $\overline{\mathbf{x}} (\boldsymbol{\varepsilon}) \, \widetilde{\mathbf{w}} \, \mathbf{t} \, t \, a$ , or  $\overline{\mathbf{x}} (\boldsymbol{\varepsilon}) \, \widetilde{\mathbf{x}} \, a \, a$ , run, (thou or ye). The particle  $\mathcal{R}$  a, may,

though rarely employed, be affixed to the verb terminating in a vowel, thus,  $\tilde{SW}$   $\mathcal{X}$   $\tilde{ii}$  a, or  $\tilde{SW}$   $\mathcal{X}$  ( $\tilde{X}$   $\tilde{ii}$  a o, speak thou (or ye).

With reference to the Persons in the Objective case, the Imperative is expressed by  $(\xi k \acute{o}n)$ , and may be declined in the Persons; thus,  $\xi (i)$ ,  $\xi (i)$ 

The word  $(\mathcal{E} k\acute{o}n)$ , is a verb implying—to let, to permit,—the above form is therefore merely putting the verb,  $(\mathcal{E} k\acute{o}n)$ , in the 2nd Person Imperative, and so it will be apparent when written in full; thus,  $(\mathcal{E} k\acute{o}n)$   $(\mathcal{E} k\acute{o}n)$  (

When a verb, ending in a vowel, is succeeded by  $(\stackrel{?}{\Leftarrow} k\acute{o}n)$ , the final is amplified by the euphonic consonant termination appertaining to it; thus,

But, as shown under the head of adjectives, all words do not admit of paragoge; in this case, such verbs would of course retain their final vowel; thus,

そ(má, to be secret. そ(dá, to lie. キ(dá, to lie. キ(dá, to migrate. スタの, to flit, to migrate. スタの kón, let him, &c., flit.

The 2nd Person Imperative is also sometimes expressed, by prefixing the particle  $\gtrsim ta$ , and affixing  $\not\in ka$ , or  $\not\in ka$ , to the verb; thus,  $\not\in \bar{\zeta}$   $\not\in ka$  or  $\not\in ka$ , or,  $\not\in ka$ , it him do it.

There is also a Particle  $\mathcal{L}(k\acute{a}, \text{ which, when succeeding a verb, gives a plural hortative or a postulate signification. It is evidently composed of the substantive verb <math>\mathcal{L}(ka)$ , and the optative particle  $\mathcal{L}(ka)$ . Verbs, ending in a vowel, when preceding it, are not inflected; thus,  $\tilde{\mathcal{L}}(\tilde{k})$  (not  $\tilde{k}$ )  $k\acute{a}$ , let us speak.

# Participles.

# The Present (and Gerund)

is formed, if the verb ends in a vowel, by affixing the particle (R) ung, or ( ung, or, if ending in a consonant, by reduplicating in the Participle sign, the final consonant; thus, 5e ( is) shi wung, seeing; 5w ( is) it wung, speaking;  $\overline{\epsilon}$  ( is) mát tung, doing; (f) rok kung, reading; (f) dang, ngung, running, &c.

#### The Past

is formed by affixing, to the root of the verb, the particle  $\hat{\mathcal{O}}(b\acute{a}n; thus, 5\acute{\alpha})$   $\hat{\mathcal{O}}(b\acute{a}n; thus, 5\acute{\alpha})$ 

 $\hat{\mathcal{S}}(b\acute{a}n, \text{ may be considered to be a synæreses of the particle <math>\mathcal{O}(b\acute{a}, \text{ and})$  the conjunction  $\hat{\mathcal{R}}(b)$  u, thus,  $\hat{\mathcal{H}}(b)$   $\hat{\mathcal{S}}(b)$   $\hat{\mathcal{R}}(b)$   $\hat{\mathcal{S}}(b)$   $\hat{\mathcal{S}(b)}$   $\hat{\mathcal{S}}(b)$   $\hat{\mathcal{S}(b)$   $\hat{\mathcal{S}}(b)$   $\hat{\mathcal{S}}(b)$   $\hat{\mathcal{S}}(b)$   $\hat{\mathcal{S}(b)}$   $\hat{\mathcal{S}(b)$ 

# The Future Indefinite (and Gerund)

is indicated by the particle & shang; thus, \( \frac{\chi}{\chi} \) & lik shang, calling, about calling. (Gerund) (If \( \chi \subseteq \overline{\chi} \) (O \( \frac{\chi}{\chi} \) (O \( \frac{\chi}{\chi} \) (E h\( \chi \) sa-re m\( \chi \) shang re kh\( \chi \chi \) bo n\( \chi \) sho thou shalt be responsible for all thy doings (deeds).

#### The Future Definite

is denoted by affixing, to the Present Participle sign, the particle ( sa, thus, 5 in the lik king sa, when, or on calling; and a

### Future Exact

may be formed by affixing, to the above, the particle (1) la, thus, fin (=) (w) lik kung sa la, immediately on calling.

#### The Future Perfect

may be expressed by the particle  $\mathcal{E}_s$  shen, thus,  $\mathcal{S}_b$   $\mathcal{E}_s$  lik shen, when having called.  $\mathcal{E}_s$  shen, is, however, often used indefinitely.

# The Conjunctive Participle

is formed by the particle and lung, thus, 50 and lik lung, calling.

### An Emphatic Participle

may be rendered by the particle,  $\frac{1}{2}$  det, thus,  $5\hat{\mathbf{w}} \neq lik$  det, calling or just about to call. To this particle, the signs of the Tenses may be affixed, thus,  $5\hat{\mathbf{w}} \neq \ddot{\mathbf{v}}$  (lik det bán, am calling, or just about calling;  $5\hat{\mathbf{w}} \neq 0$  (lik det bá, was calling, or just about to call;  $5\hat{\mathbf{w}} \neq 3$ ) lik det pú, may perhaps be calling, &c.

Before  $\frac{1}{4}$  det, verbs, ending in a vowel, assume their final consonant, thus,  $\int \hat{W} \frac{1}{4} \sin det$ , about speaking;  $\int \frac{1}{4} \frac{1}{4} \sin det$ , coming, just about to come.

### Passive Voice.

The passive voice is formed by the aid of an auxiliary verb; or more commonly expressed through the medium of the Instrumental case, thus, the sentence, by  $\partial y$  hu nun zúk, may be rendered, he did it, or it was done by him.

The Active, or Passive signification of a verb, is generally sufficiently indicated by the sense of the context. But when it is requisite to make use of the passive voice, it may be formed by affixing to the verb, with a substantive verb combined,

(5 (0, thom bo, the adjective, or agentive form of (> tho, to place; or non, the preterite of non, to go.

The former (5) (1) thom bo, denotes a local relation, and represents the seat of the object or action, and when combined with a substantive verb, renders the active verb to which it is affixed, passive, thus,  $5\pi$   $\widetilde{pi}$ , to write,  $5\pi$  (5) (1)  $\widetilde{pi}$  thom bo, written,  $5\pi$  (5) (1)  $\widetilde{pi}$  thom bo gum, it is written;  $\overline{z}$  nyet, to show,  $\overline{z}$  (5) (1) nyet thom bo, shown,  $\overline{z}$  (5) (1) nyet thom bo gum, it is shown;  $\overline{z}$  (1)  $\overline{pi}$  thom bo, hidden,  $\overline{z}$  (1)  $\overline{pi}$  (1)  $\overline{pi}$  thom bo gum, it is hidden,  $\overline{z}$  (1)  $\overline{pi}$  (1)  $\overline{pi}$  thom bo gum, it is hidden,  $\overline{z}$  (1)  $\overline{pi}$  (2)  $\overline{pi}$  thom bo gum, it is hidden,  $\overline{z}$  (1)  $\overline{pi}$  (2)  $\overline{pi}$   $\overline{pi}$ 

The latter ( nón, implies an absolute transition, and infers directly, or inversely, the object to have gone, past,—or been, and may be affixed to all verbs to which that sense is desired to be conveyed; combined with a substantive verb, it forms a passive voice, thus, ( nók, to expend, ( nók nón, expended, to be expended, ( nók nón gum, is expended; nók, to die, nók, to die, nók, to die, nók, to injure, nón, dead, to be dead, nón gum, is expended; nón, dead; ( nók, to injure, nón, dead, to be dead, nón gum, is injured; non, to shake, nón gum, is shaken.

The agentive  $(\tilde{\partial})$  ((0) nón bo, may be affixed instead of the simple preterite,  $(\tilde{\partial})$  nón, but this form is unnecessary.

Some verbs are, in themselves, Intransitive or Passive, thus,  $\int \frac{1}{\sqrt{6}} kri$ , to be bitter,  $(\tilde{\sqrt{2}} chor)$ , to be sour;  $\tilde{\mathcal{F}}$  (klyám, to be sweet;  $\tilde{\mathcal{F}}$  nyung, to be deep;  $\tilde{\mathcal{F}}$  (sáp, to be shallow, &c. These verbs may be conjugated similarly to the active voice of transitive verbs.

Some verbs may have both an Active and Passive signification, thus,  $(\mathring{w})$  lók, to injure, or be injured;  $(\mathring{w})$  dak, to hurt, to be hurt, to be sick;  $(\mathring{w})$   $\mathring{o}$  (go lók bám, I am injuring, or am injured;  $\mathring{r}$   $(\mathring{v})$   $(\mathring{v})$  hum ma dak kun, do not hurt

him;  $\mathfrak{F}_{\mathfrak{I}} * \mathfrak{O}'(hu \ dak \ b\acute{a}m)$ , he is ill, &c. The addition of the substantive verb,  $\mathfrak{O}_{\mathfrak{I}} gum$ , would, however, render the Passive voice of these verbs unmistakable, as,  $\mathfrak{O}_{\mathfrak{I}} \mathfrak{O}_{\mathfrak{I}} \mathfrak{O}_{\mathfrak{O}_{\mathfrak{I}} \mathfrak{O}_{\mathfrak{I}} \mathfrak{O}_{\mathfrak{I}} \mathfrak{O}_{\mathfrak{I}} \mathfrak{O}_{\mathfrak{O}_{\mathfrak{I}} \mathfrak{O}_{\mathfrak{O}_{\mathfrak{I}} \mathfrak{O}_{\mathfrak{I}} \mathfrak{O}_{\mathfrak{I}} \mathfrak{O}_{\mathfrak{I}} \mathfrak{O}_{\mathfrak{I}} \mathfrak{O}_{\mathfrak{O}_{\mathfrak{I}} \mathfrak{O}_{\mathfrak{O}_{\mathfrak{I}} \mathfrak{O}_{\mathfrak{O}_{\mathfrak{I}} \mathfrak{O}_{\mathfrak{O}_{\mathfrak{I}} \mathfrak{O}_{\mathfrak{O}_{\mathfrak{O}_{\mathfrak{I}}} \mathfrak{O}_{\mathfrak{O}_{\mathfrak{O}_{\mathfrak{O}_{\mathfrak{O}_{\mathfrak{O}_{\mathfrak{O}_{\mathfrak{O}_{\mathfrak{O}_{\mathfrak{O}_{\mathfrak{O}_{\mathfrak{O}_{\mathfrak{O}_{\mathfrak{O}_{\mathfrak{O}_{\mathfrak{$ 

To the above, as also to all Passive verbs, the affixing of  $(\tilde{\partial} n in)$ , imparts to the verb an acquisitive condition, thus,  $f + \tilde{\partial} n in$  hu dak non, he has become ill;  $f + \tilde{\partial} n in$  hu kri non, it has become bitter.

(non, when affixed to some active transitive verbs, occasionally retains its literal sense of "to go" thus, δω (non, though it may imply, "called," would be more commonly understood to signify, "gone to call," so, the commonly understood to signify, "gone to call," so, the commonly like non gum, he has gone to call; but this is merely an elliptical form of δω δω ε( non, therefore in its entirety the sentence would be written, the commonly by δω δω ε( non, therefore in its entirety the sentence would be written, the commonly by δω δω ε( non, therefore in its shang ká nón, he has gone for the purpose of calling him.

### Verbal Particles.

There are numerous particles, affixed to verbs, which are for the most part of indefinite meaning, such are  $\pi$  ma,  $\pi$  ( $\pi$  ma o,  $\pi$  ( $\pi$  yam o,  $\pi$  ( $\pi$  sa o,  $\pi$ )  $\pi$  pa-ró, ( $\pi$ ) túng, &c.

The first three, generally, represent the Present or Past tenses, thus, ( $\omega$ )  $\tilde{\pi}$   $\tilde{\tau}$  go  $\tilde{p}i$  ma, I am writing or have written;  $\tilde{\tau}$ )  $\tilde{\tau}$   $\tilde{\tau}$  ( $\tilde{x}$  hu thi ma o, he has arrived;  $\tilde{\tau}$ )  $\tilde{\tau}$  ( $\tilde{z}$  ( $\tilde{x}$  hu mák yam o, he is dead.  $\tilde{\omega}$  ( $\tilde{x}$  sa o, applies more to the present or future, thus, ( $\tilde{\omega}$  ( $\tilde{\omega}$   $\tilde{\omega}$  ( $\tilde{x}$  go nóng sa o, I shall go.  $\tilde{\omega}$  ( $\tilde{\tau}$  pa-ró, generally, implies a doubt, as ( $\tilde{\omega}$   $\tilde{\tau}$   $\tilde{\tau}$  go shi pa-ró, I may possibly see him.  $\tilde{\omega}$  ) túng is used, especially, in the Imperfect Subjunctive, thus, ( $\tilde{z}$   $\tilde{\tau}$  ( $\tilde{\omega}$   $\tilde{\omega}$  )  $\tilde{z}$   $\tilde{z}$   $\tilde{\omega}$   $\tilde{z}$  yo ma go na gang go nun á-yúm  $\tilde{u}$  túng, if it were not so, I would have told you. But when, through the context, the meaning is evident, these particles are

sometimes used, independent of tense, merely to give fulness and completion to the sentence. Rules, however, only require to be laid down to render these and such relative particles, definite and absolute.

 $\mathfrak{Z}(p\acute{a}, \text{ is a verbal affix, giving a slight degree of emphasis, thus, }\mathfrak{Z})\mathfrak{Z}(ry\acute{a}p\acute{a}, \text{ it is good}; \ddot{\mathcal{Z}})\mathfrak{Z}(um\ p\acute{a}, \text{ it is nice}; \text{ (it corresponds to the Tibetan verbal termination } \mathfrak{Z}(pa).$ 

ne, is a particle attached to non, giving emphasis to the past, thus, non ne, gone, the condensation of the past, thus, non ne, gone, the condensation of the non ne, he has expired, the plu non ne, the order hath gone forth. (This ne, is identical with the nas, the Tibetan Pluperfect sign.)

\*(  $d\acute{a}$ , and  $\ref{A}$   $\ref{A}$  ehe na, are Adverbial Particles, giving emphasis to the verb, whether the latter be expressed or understood, thus  $\ref{A}$  ( $\ref{A}$   $\ref{A}$   $\ref{A}$   $\ref{A}$  go nóng ehe na, I shall positively go.

# Of Substantive Verbs.

The Substantive Verb, to be, may be expressed by  $\ddot{\omega}$  gum,  $\ddot{\omega}$  gó,  $(\omega go, \omega)$   $g(go, \omega)$ , and  $g(go, \omega)$ , which all represent, am, art, is, are, were, &c. Each, however, in a degree bear separate applications, thus,

Üy gum, is, generally, used relatively with all the Numbers and Persons, so, (ω ü) go gum, I am, ψ ω hu gum, he is, R(ξ ω) ά-nyi gum, you two are, R(ξ) ω ά-nyi gum, you are. It is also used interrogatively, where the subject, in the Objective case, is expressed, thus, (ψ ω ) If ω 7 (Γ ω) ho sa-re zang sa ma-rogum, what kind of person art thou?

(W gó, is more usually employed in the 2nd Person, and especially interrogatively, thus, (F (W hó gó, thou art; (F (& (W hó to gó, who art thou? R(E) CO)) ((A) & (W á-yú sa-bá nóng shang gó, where art thou going? F) & F(&) (W hú shú mát tung gó, what is he doing?

(\$\to\$ go, is used more relatively, and in negation, and without regard to person, thus, (\$\to\$ \(\pi\) (\$\to\$ go ma go ne, it is not I; (\$\to\$ \(\pi\) (go p\delta\), it is; \$\(\pi\) (\$\to\$ \(\pi\) \(\pi\) \(\pi\) (\$\to\$ \(\pi\) \(\pi\) \(\pi\) (\$\to\$ \(\pi\) \(

What gá, is almost wholly confined to the negative, thus, Zw and gá ne, it is not.

 $\mathcal{E}$  ka, is almost invariably combined with a particle, and generally refers relatively to a neuter subject, thus,  $\mathcal{R}(\mathcal{T},\mathcal{E}) \not\in \mathcal{E}$  á-re shú ka te, what may this be;  $\mathcal{E} \setminus \mathcal{E} \setminus \mathcal{E}$ 

 $\ddot{\omega}$  gum, and  $\boldsymbol{\leftarrow}$  ka, are seldom, if ever, used with the negative particles affixed.

# Of Conjugation.

 $\overset{\bullet}{\omega}$  gum, and  $\overset{\bullet}{\omega}$  gb, am, art, is, are, were, represent the present and sometimes the past, they are not capable of being conjugated, not admitting of the Particles of conjugation being affixed to them.

€ ka, may have emphatic, and adverbial, particles affixed, but does not bear conjugation.

(\$\to\$ go, may be conjugated in the Active voice, it is chiefly used, irrelative of person, thus, \$\mathbb{R}(\overline{\chi}) (\to (\chi \delta -re go sho, this shall be, this will do; (\$\mathbb{R}(\overline{\theta}) (\to (\to (\chi \delta \delta ))) \( \chi \delta \

W(gá, may be conjugated similarly to (ω go, but chiefly in the negative form, thus, ξω(Ω (ε ma gá na sho), it shall not be; ω > (W ξω(Ω )( sa thá la ma gá na bá, it never was.

Janui, may be conjugated in all the tenses, and when affixed to other verbs, forms a past tense, and sometimes a passive voice, thus, by Janui of hu nyi bám, he is; by Ö Janui bám nyi, he was, he was present; by Ö A Janui vik nyi, it was done by him.

The following are examples of verbs conjugated.

Singular.

Singular.

Dual.

(\omega \overline{\infty} \overline{\

EEJ ÜJ ka-yû gum, we are.

R(EJ ÜJ or ( á-yû gum, or gô, ye are.

H) EJ ÜJ hu-yû gum, they are.

T nyi, am, was, were, have, &c.

(\$\to \sum \vec{\pi} go nyi, I was.

(\$\psi \sum \vec{\pi} h\times nyi, thou wast.

\$\psi \sum \vec{\pi} hu nyi, he was.

#\sum\_\text{3\vec{\pi}} \sum\_\text{ka-nyi nyi,} we two were.

\(\mathbb{\pi} \sum\_\text{5\vec{\pi}} \sum\_\text{a'-nyi nyi,} you two were.

\(\mathbb{\pi} \sum\_\text{5\vec{\pi}} \sum\_\text{hu-nyi nyi,} they two were.
\)

Plural.

₹ξ ) ξ ka-yû nyi, we were.

R(ξ) ζ ά-yû nyi, ye were.

Ψ) ξ λ ζ hu-yû nyi, they were.

\$\tilde{\

5 \$ 5 ( (& nyi fát sho, shall have been.

) x 3 nyi pú, may be, may have, may have been.

5 5 (3) nyi fát pú, may have been, had perhaps been.

57 16 33 nyi shang pu, may, might, would perhaps have been.

5 ( nyim kón, let me, us, be; let us have.

(R nyi o, be thou or ye; have thou or ye.

12 E( nyi ká, let we be; let we have.

52 ( nyi wung, being, having.

5x ô( nyi bán, having, having been.

5 16 nyi shang, about being; about having.

52 (00) Cw nyi wung sa, when being, or when having.

JE cor a wing wung sa la, immediately on being, or having.

5 myi lung, being, having.

5x x nyim det, being, or just about being, or having.

As the root of the verb is uninflected by number or person, it will in the following paradigma, be sufficient to show the 1st person of each tense.

& shak, to advise.

Active Voice.

Indicative Mood.

Present Tense.

(W & go shak, I advise.

( go shak bám, I am advising.

Past Tense.

(W & go shak, I advised.

(W & O( go shak bá, I advised, or was advising.

(W & 5 ( go shak fát, I have advised.

(W & 5(0) go shak fát bá, I had advised.

Future Tense.

(W & (& go shak sho, I shall adviso.

Future Perfect.

(W & 5 ( (& go shak fát sho, I shall have advised.

Subjunctive Mood.

Present Tense.

(W & 3) go shak pú, I may perhaps advise.

Imperfect, Past, and Future Perfect.

( & & ( & go shak sho,

( & & Se go shak shang,

( & & \$\frac{1}{2} go shak pu,

(W & Se 3) go shak shang pú,

(W & \$ ( > ) go shak fát pú,

I may, might, would advise or have advised.

I may, might, would perhaps advise, or may, might, &c. perhaps have advised.

Imperative Mood.

(# & ( hó shak kón, advise thou.

R(5\ & ( & a-nyi shak kon, advise you two.

R(E) & ( was shak kon, advise ye.

Hortative.

= 5\ & & ( ka-nyi shak ká, let we (us) two advise.

εξλεξ ( ka-yú shak ká, let we (us) advise.

Participles.

Present and Gerund.

& & shak kung, advising.

Past.

& Stak bán, having advised.

Future, Indefinite and Gerund.

& Se shak shang, advising, about advising.

Future, Definite.

& (E) (w shak kung sa, when or on advising.

Future Exact.

& (E) Cw ( shak kung sa la, immediately on advising.

Future Perfect.

& & shak shen, when having advised.

Conjunctive.

& (W) shak lung, advising.

Emphatic.

& \* shak det, advising, or just about advising.

#### Passive Voice.

The Passive voice, as already explained (in pages 49 and 50) may, when necessary, be conjugated by aid of the verb  $\stackrel{\sim}{\Omega}$  nón, or the Agentive  $\stackrel{\sim}{\nabla}$  (0 thóm bo, and a substantive verb affixed, thus,

Indicative Mood.

Present Tense.

Past Tense.

Future Tense.

And so on, the Particles indicative of the tenses, may be affixed to the Passive signs.

Deponent Verbs.

May be conjugated, thus.

τυλ ryú, to be good.

Indicative Mood.

Present Tense.

(W TV) Ö (go ryù bám, I am good.

Past Tense.

| |>| I was, have been, had been good.

Future Tense.

(WTV) (& go ryû sho, I shall be good.

Future Perfect Tense.

# Subjunctive Mood.

Present Tense.

(ωτυ) ο σ) go ryú bám pú, I may perhaps be good.

Imperfect.

(W TV) (& go ryú sho,
(W TV) ) & go ryú shang,

I might, would be good.

(WTV) 16 33 go ryù shang pù, I might would perhaps be good. Perfect.

(ຜານໄດ້ສູງ go ryū pū, (ຜານໄດ້ສຸດີ go ryū nyi pū,

Pluperfect.

(ω τυ 3 5 ε O( τ 3 go ryú nyi bá pú, I had perhaps been good.

Future Perfect.

(ωπ) 5ξ (ε π) go ryù nyi sho pù, I shall perhaps have been good.

Imperative Mood.

τως τυς (ξ ka-sum ryúm kón, let me be good.

(If TV) (S hó ryú o, be thou good.

ti \riv (\varepsilon hum ryum kón, let him be good.

3(5 7) (R á-nyi ryú o, be you two good, &c.

= E3 TD3 ( ka-yúm ryúm kón, let us be good.

R(E) TV (R a-yú ryú o, be ye good.

fr Esti Tis (& hu-yum ryum kon, let them be good.

Hortative.

 $\mathcal{L}(\mathcal{T}\mathcal{V}) \mathcal{L}(ka-y\hat{u} ry\hat{u} k\hat{a}, \\ \mathcal{L}(\mathcal{T}\mathcal{V}) \mathcal{L}(k\hat{a} ry\hat{u} k\hat{a}, \\ \end{aligned}$  let we (us) be good.

Participles.

Present.

mi ryú wung, being good.

Past and Conjunctive.

Tu 3 ố ( ryú bán, having been good.

Future Indefinite.

Tu) se ryú shang, about being good.

Future Definite.

Tu] ( wung sa, when, or on being good.

Future Exact.

Tu} , ( ) ( ) wing sa la, immediately on being good.

Future Perfect.

Tu & ryú shen, when having been good.

Conjunctive.

ryú lung, being good.

Emphatic.

Tu 3 7 ryum det, being, or just about being good.

### Irregular Verbs.

nong, to go; (If hrong, to rise; and (In frong, to point out, to indicate; inasmuch as they differ from other verbs, by bearing an inflected form in the Past Tenses; may be said to be irregular. They may be thus conjugated.

nong, to go.

Active Voice.

Indicative Mood.

Present Tense.

( go nóng bám, I am going.

Imperfect.

( ( ( o o nóng bá, I was going.

Perfect.

(ω non, I went, I have gone.

Pluperfect.

(W ( O o nón bá, I had gone.

Future.

( ( ( shall go.

Future Perfect.

( ( ( ( ( o ( go nong sho bá, I shall have gone.

Subjunctive Mood.

Present Tense.

(W ( ) 3) go nóng pú, I may perhaps go.

Imperfect.

(6 (6 go nong sho,

I would go.

(W ( se go nong shang,

Perfect.

( $\omega$  ( $\stackrel{2}{\sim}$   $\mathfrak{Z}$ ) go nón pú, I may perhaps have gone.

Future.

(6 (6 96 3) go nong shang pú, I would, or, perhaps shall go.

Future Perfect.

( ( ( ) se z ) go nón shang pú, I would, or, shall perhaps have gone.

Imperative.

εω (a ( ka-sum nón kón, let me go.

( (R hó no o, go thou.

ti) (a (Z hum nón kón, let him go.

Future Indefinite (and Gerund).

Future Definite.

Future Exact.

Future Perfect Tense.

€ nong shang, about going.

( in in shen, when having gone.

(7) (w nong ngung sa, when, or, on going.

(To 17) (w W nong ngung sa la, immediately on going.

Conjunctive.

wy nóng lung, going.

Emphatic.

nón det, just about going.

#### Passive Voice.

As in English, Intransitive Verbs are not considered to bear a Passive Voice, so in Lepcha, the tenses of these verbs in the Indicative, and Subjunctive Moods, for instance, (((())) ((())) ((())) go non gim; ((())) (((()))) ((((

This form of speech, however, is in Lepcha seldom used, but the Imperative and some of the Participles are employed in the Passive, and being expressed without the aid of an Auxiliary verb, may be deemed to be a true conjugation, and in locution, to be logically correct, thus—

Imperative Mood.

( So the standard of the stand

Hortative.

( nón ká, let we (us) be gone.

Postulate.

( to the weak was do let we (us) be gone.

Participles.

Present Tense.

nón nung, being gone.

#### Future Tense.

( in the non nung sa, when, or, on being gone.

Future Exact.

( immediately on being gone.

Conjunctive.

( nón lung, being gone.

The Past Participles would necessitate the addition of an auxiliary verb, thus,  $\sqrt[3]{6}\sqrt[3]{8}\sqrt[3]{6}$  non nyi ban, having been gone. This form, as, has been already stated, would be seldom resorted to.

In like manner may be conjugated the verb, (h hrông, to rise, to ascend; Past, (h hrôn, ascended; Imperative, (h hro, ascend (thou, or, ye). Also, (f) frông, to point out, to indicate; Past, (f) frôn, indicated. (f) frông, has, however, no inflected form of Imperative, nor has, either of these two verbs, a separate form for the Hortative, corresponding to (ná.

### Neuter Verbs.

to be conjugated, require the aid of an Auxiliary verb, thus,

thól, to be near.

Present Tense.

Past Tense.

(
$$\omega$$
 ( $\overset{\circ}{\mathcal{F}}$ )  $\overset{\circ}{\mathcal{F}}$  go thỏi nỹi, ( $\omega$  ( $\overset{\circ}{\mathcal{F}}$ )  $\overset{\circ}{\mathcal{F}}$  O( go thỏi nỹi bá,

### Future Tense.

( F ) To le go thôl nyi sho, I shall be near.

Future Perfect Tense.

(ຜ ເຈົ້ ງ ເຮັ ຮົ ((& go thỏl nỹi fát sho, I shall have been near.

### Subjunctive Mood.

(ω (κ) ζ κ κ) go thời nyi pú,
 (ω (κ) ζ κ κ) go thời nyi shang pú,
 I may, might, would, perhaps be, or, perhaps have been, near.

# Imperative Mood.

(F (\$\tilde{\omega} \) \tilde{

# Participles.

(\$ 5% (\$\sigma\) thól nyi wung, being near.

And so on, affixing the participle signs to,  $\int \widetilde{\mathcal{K}} n\widetilde{yi}$ , as shown in page 55.

#### Common Verbs

having both an Active and Passive signification, may have the Passive Voice rendered more definite by affixing to the root of the verb, an Auxiliary verb, thus, which, to injure or be injured; ((a) (a) (b) bám, I am injuring; ((a) (a) (b) bám, I am injuring; ((a) (a) (b) bám, I shall injure, or shall be injured; ((a) (a) (a) bám, I am injured; ((a) (a) bám, I am, was, or, have been injured; ((a) (a) bám, I have been, or, had been injured, &c.

# PART IV.

### PARTS OF SPEECH.

Derivative, and Primitive.—Etymology.

### Of Adverbs.

Adverbs may be formed, from verbs, by affixing to the root the Particle  $\mathbf{W}$  la, thus,

Tv3 ryú, to be good.

Ö jan, to be bad.

Ü gyum, to be cautious.

Ü tóm, to be strong, to be firm.

Æ zak, to be right.

Tv ( ryám, to be handsome.

Æ són, to be dry.

E shel, to be wet.

Ö chóng, to be swift.

Ö jel, to have correct pronunciation.

The wife la, goodly, well.

The wife la, badly.

The wife la, badly.

The wife la, strongly, firmly.

The wife la, rightly, correctly.

The wife la, handsomely.

The wife la, dryly.

The wife la, wetly.

The wife la, swiftly.

The wife la, pronouncing correctly.

Some Adverbs thus formed, may take a prefixed Particle or Syllable, thus-

ä gal, to disappear.

1 ba, to be full.

Sw fi, to separate, to be separate.	SÃ SÃ N pur-fli la,
Store gli, to be distinct.	5 to w gli la,  w 5 to w sa-gli la,  distinctly, clearly.
nók, to be black.	ον πόκ la, blackly.
(náng, to be straight.	(A) (W náng la, straightly.

The last two are examples of words that may be adverbially expressed by means of the Substantive or Adjective prefixed particle  $\mathcal{R}(a; thus, \mathcal{R}(a; -a) = 0)$  mát, or, (a; thus, a; thus, a; thus, a; thus, a; thus, a; thus, a; thus, or, <math>(a; thus, a; t

But many Adverbs, though thus formed, possess no verbal root, the following are examples:—

Adverbs may also be formed by reduplication, or, by the addition of a chime word, with or without an epenthesis, thus,

((w) song nga song nga, reverberating, resonantly.

S() thár ra thor ra, scattered about, here and there.

the the knyak ka hyak ka, pointed, tapering to a point.

(Ex Ex kryóm kryóm, unitedly, concordantly.

To the hyam ma hyam, quietly, smoothly, gently and noiselessly.

5 w is shil la shol la, confusedly, higgledy-piggledy, hurley-burley.

Adverbs may likewise be sometimes expressed by the reduplication of a substantive, thus, a lay, a day, a day, a lay, a la

Sometimes verbs in the Participle form may be made to qualify other verbs; hence performing the duty of Adverbs, thus—

Finguk, to look, to observe, Find (in ngak lung lóm, to walk eircumspectly; if kryóm, to agree, to accord with, if my in the lung zúk, to act in concert, unanimously; if ching, to think, to consider, if in the lung li, to speak with reflection; if gó, to rejoice, to be glad, if in the lung li, to do joyfully, gladly; if ngón, to grudge, if in for ngón lung byi, to give begrudgingly; if ro, to fear, if in lung nóng, to go in fear, tremblingly.

A Substantive with a postposition, may also qualify the verb, thus-

R( E) E( Ö( á-yút ká bám, to live in sloth, sluggishly.

(~ \* ~ k) & khor-de nun zúk, to act with prudence, prudently.

ເພ່າ (ກັນ ງ ຄັ້ງ ໜ່າ sák-ryút nun tyuk, to jump through joy, joyously.

R( & Å) M á-tháng nun li, to speak with truth, truly, truthfully.

& ( & Å) ( sán-lat nun tsók, to bear with patience, patiently.

R( & W & ) SON á-nyen sa dun byi, to inform with gentleness, gently.

The particle (1) la, affixed to an adverb, gives intensity, thus—

(w ) (sa-thá, when, (w ) (1) sa-thá la, always, ever.

(w ) (sa-bá, where, (w ) (1) sa-bá la, everywhere.

Adverbs, Primitive and Formative.

Adverbs of Time.

(w > (sa-thá, when. (w) ((() 6) } sa-thá go-rúng, whenever, whensoever. (w) (() sa-thá la, always, ever.

N chá, just, just past. N Chá á-lang, just now (past).

RIM á-lang, now. RIM (\* á-lang do, even now, this moment.

R( & á-nye, presently. & w tak la, immediately.

53 W fú la, shortly, in a few days. 2 ren, since.

ψ̃( hán, before, first. Α ψ̃( na-hán, before, 1 reviously.

( ayó, before, some time ago. W ( ayá, before, formerly, a long time ago.

ลิ้ง ก ลิ๊ง ก ayan-na ayan-na, long long ago, in former times, anciently.

R((n á-lon, after, afterwards. R(# € (á-za ká, in future.

R((W) O( á-lo bá, these times, now a days.

\$\frac{\hat{\partial}}{\partial} \frac{\hat{\partial}}{\hat{\partial}} \frac{\hat{\partial}}{\hat{\partial}} \quad \hat{\partial} r nun pyil la, henceforth, henceforward.

Cu (Co sa-tshong, when.

Σν( phyá, Σν( w phyá la, ) in a short time, ere long, presently.

The following may be considered more as nouns expressed, adverbially by reduplication, or, by the addition, of another adverb, or, of an adjective or post-position.

```
Cu & ( Cu & ( sa-ayák sa-ayák, daily, diurnally.
*\(\int_{\hat{h}} \display \int_{\hat{h}} \dun-hr\delta k\) dun-hr\delta k\ dun-hr\delta k\, weekly, hebdomadally.
W (A W (A la-vo la-vo, monthly.
a nám nám, yearly. a (É E nám kor ká, by cycles of years.
Ölla El nám gyó ká, by centuries.
عَلَىٰ ta-ayan, last year. مَنْ أَنَى sum-byat, next year.
(w) (sa-nyi ká, by day. (Cw n) & so-núp ká, by night.
(Cu O ( (Cu O ( so-náp so-náp, nightly.
O((3 & (nap-mo ká, in the evening. (Cw (Cw & (so-sing ká, at dawn.
Cw ( sa-rong, to day. Cw ( ) sa-rong thok, now-a-days.
13 lúk, bi lúk-kal, to-morrow. 13 E( lúk ká, on the morrow.
E( (Co E( kát-tshóng kú, the day after to-morrow.
\vec{\xi}(\vec{x}) kát-chhám, three days hence. \vec{\xi}(\vec{x}) kát-chhót, four days hence.
E (Cw ta-so, yesterday. ( (Co ayo-tshong, the day before yesterday.
(2 x ( ayo-chhám, three days ago. (2 (x ayo-chhót, four days ago.
```

### Adverbs of Place.

(w) ((sa-bá, where.
(w) 50 sa-bí, where, (nearer and more definite than, (w) ((sa-bá).
(w) (((w) 5) sa-bá go-rúng, wherever, wheresoever.
(w) (((w) sa-bá la, everywhere. (w) ((n) sa-bá nun, whence.
R(() (á-bá, here. R(() á-bí, here, just here.
(R) ((o-bá, there. (R) 0 o-bí, there, just there.
R(((n) á-bá nun, hence. R(((n) é) á-bá ká, hither.

```
($\mathbb{R}\) o-b\d nun, thence. ($\mathbb{R}\)(\nabla(\color\d)\color b\d k\d, thither.
R() there, (near) in this direction. (R) there (near), in that direction.
     tion. E(SE kát-fi, somewhere, in some direction.
(w ) sa-lem, whether, in what way, in what direction.
2( \vec{w} \alpha-lem, hither, in this way. (\mathbb{R} \vec{w} \vec{v} \oldo -lem, thither, in that way.
( ( sa-bón, on what side. R( ( o bón, on this side. (R ( o -bón, on that side.
R(550 á-pyin, on the other side, beyond.
R(4) (a-tháng, above, up, here. (26) (o-tháng, above, up there.
R(κ) ά-thú, above, up above here. (Rκ) ο-thú, above, up above there.
R(x) á-chhú, below, down here. (&x) o-chhú, below, down there.
(W W sa-lo la, whither, which way.
R((M) & á-lo la, hither, this way. (R (M) O-lo la, thither, that way.
7 pe, 7 & pe-a, 7 & pc-e, 70( pe-ba, 75 pe-fi, 7 (WW pe-lo la, 7 (WW
     w pe-lol la, z (w v pe-lol la, z (w pe-lon, z (w E pe-lon kon, z z pe-
     pe, there, thither, that way, there in that direction, &c.
$\frac{1}{5}\tilde{pi}, $\frac{1}{5}\tilde{0}(\tilde{pi}\cdot b\delta,\text{ there, thither.} \frac{2}{5}\nu pyar, \text{ there, just there.}
Sou pyil,
                   there, thither, yonder.
Sav ( pyil la,
5ον δ (pyil-ván, there, yonder, in that direction.
Σν(Σ pyáp-pa, there, away yonder.
Z me, Z R me-a, Z O(me-ba, Z 50 me-bi, Z (W W me-lo la, Z (W W me-lolla,
     3 (ne-lon, down there, below yonder, there below (distant).
                    below, down, under. \begin{cases} \hat{\mathcal{F}} v \; \hat{\mathcal{G}}(\textit{myil-ván}, \\ \hat{\mathcal{F}} v \; \hat{\mathcal{F}} \; \textit{myil kón}, \end{cases} \text{downwards.}
Sav myil,
Sav () myil la,
```

JÄV W JÄV W myil la myil la, down, far far down below.

& tá, & X tá-a, & X tá-á, & O tá-bá, & ( ) tú-tháng, above there, up there.

 $\hat{\xi}(\mathbf{W})$  tál la, up above.  $\hat{\xi}(\hat{\mathcal{O}}(t\acute{a}l\text{-}v\acute{a}n, upwards, aloft, on high.$ 

( to, ( to-o, ( to-bá, up there up, above (high).

( to-thú, up above, over above. ( two to-lon, upwards, straight upwards.

(high or far).

E) W E) W tul la tul la, above, high (or far away) above.

(3)  $\mathcal{G}(tul\text{-}ván, \hat{\mathcal{E}})$  ( $\mathcal{E}$  tul-kón, upwards, upward direction.

(\sigma \sigma) cho-chú, (\sigma \pi) cho-chhú, (\sigma \pi) \omega cho-chhú la (\sigma \pi) \omega cho-chhúl la, down there below, low down, far below.

R( & á-thól, near. ( thól-bá, near, nigh unto, at hand.

る广) ma-rum, far. る广) る广) ma-rum ma-rum, far far, far away.

( gyóm ká, to the right. 50 E( vim ká, to the left.

The following are Postpositions as well as Adverbs.

R( )= á-plung, above, on, upon. R( ) \$\frac{2}{3} \, \delta-min, below, under, underneath.

R((\$\frac{2}{\delta}\delta-t\delta n\), above, over above, over-head. \$\frac{2}{\delta}\delta'\tag{tuk-d\delta m}\tag{, above, over against.

(w (sa-grám, below, beneath, underneath.

(w) & sa-gang, within, inside. (W) lyáng, out, outside, &c.

### Adverbs of Quality and Manuer.

(W sa-lo, Cu (W sa-lom, how, in what manner.

R((W á-lom, this way, this manner, thus, so. (R (W o-lom, that manner, that way.

Cu (W W sa-lo la, Cu (W W sa-lol la, any way, any manner, every way.

```
Cu (W (W.) 3 sa-lo go-rúng,
Cu (W 9W W sa-lo gang la,
    (A) náng la, evenly, straightly. 2 uprightly, straightforwardly, fairly,
    5 ( w gi la, divergingly, obliquely. 2 dishonestly, basely.
                                                                    [honestly.
    Sw w ling la, slopingly, inclinedly. 2 favouringly, partially, unfairly.
    O( W bát la, across, athwart. (5) W fybk la, transversely, intersectingly.
    Fu T dyar-ra, parallel with, along side of. 3) ( pra la, abreast.
    opposite, vis-a-vis. (FW tuk-fyón la, horizontally.
    ( ) ( sa-bru la, obliquely, sideways. 5( ) klá la, straightway, directly.
    (5) ( thung-kón, length-wise. (5) ( pyóng-kón, breadth-wise.
    E (Ev W ka-kyok la, crookedly, winding. ( suk-jak la, taperingly.
    E( O E O thán-na thyan-na, unevenly, irregularly. (Ε W plóng la, evenly.
    (En tom la, strongly, stoutly. X) w hlu la, weakly, feebly.
    5 to w shik la, tightly. Hy (the w hrung-hryong la, loosely.
    A) rainty, mildly, calmly.
    nyen la, gently, meekly, good-naturedly. W sa-gang la, gently,
smoothly, softly, slowly. O' 7 o' 7 num-ma num-ma, softly, velvety.
    \mathring{\mathcal{E}} N \mathring{\mathcal{E}} N yel lu yel la, soft, sleeky, silky. \widetilde{\mathcal{Z}} \widetilde{\mathcal{O}} ( N pur-nát la, knotty, rugged.
    ( sa-du la, slowly, lazily, sluggishly. ( sa-du la, slowly, gently.
    (w Fül W sa-kyám la, gently, quietly, silently, tacitly.
    (数 gram, ) quickly, 東京東海 hat-ta, hastily, passionately. カ京 w pa-kret la,
```

```
E( W kán la, excitedly, nervously. F) W fram la, anxiously, apprehensively.
    7 5 3 W pa-brút la, roughly, ruggedly. ( gryón-na, harshly, gratingly.
    A chom la, oppressively. (" the chom la, oppressively, tyrannically.
    (* W dok la, conformably. W W lyak la, contrary to, reversely.
    ω ε( N sa-kár la, suddenly, abruptly. (5 N pó la, becomingly, befittingly.
    (ii) (iii) sa-lyon la, suddenly, unexpectedly, startingly.
    Cu ( & ( W W sák-ta-lo la, unconsciously, absently. 2 by chance, accidentally.
    ( w jóm la, easily, with facility. ( jó-di la, conveniently, opportunely.
    * j no duk nun, & so no ka-tuk nun, with difficulty, laboriously, trouble-
somely. A tyap la, with difficulty, embarrassingly.
    ( y w gyók la, bewilderingly, perplexingly. ( y w go-thom la, doubtfully,
   ö w jem la, neatly, tidily. Ε΄ ω mun-jú sa, awkwardly, clumsily.
    (3) myong la, skilfully, masterly. 3) myá la, diligently, devotedly.
   ( W jong la, by practice, through experience. ( 7 fyong-nga, superficially.
    To wher la, skilfully, dextrously, adroitly, expertly, aptly.
   Cw $\sigma$ w sa-chen la, spontaneously. $\sigma$ in prang la, simultaneously.
   ( dom la, concordantly, unanimously. ( kóp la, unitedly.
   7 (* ma-ró do, naturally, of one's self.
   ≥ (¥ (Õ Ê) ta-do bót tun, of one's own will, through one's own accord.
   So ti, only, simply, merely, simply, merely, profitlessly, gratuitously.
   5 & ( ting-jok, at length, at last. R( ( ting-jok ká, in conclusion, finally.
```

### Adverbs of Degree.

 $\ddot{\mathcal{E}}(k\acute{a}m, \text{ a little.} \quad \ddot{\mathcal{E}}(\tilde{\mathcal{A}} k\acute{a}m z\acute{o}n, \text{ only a little.} \quad \mathring{\mathcal{S}}) \ddot{\mathcal{E}}(\tilde{\mathcal{A}} chup k\acute{a}m z\acute{o}n, \text{ only a very little.} )$ 

\$\frac{1}{2} \pi (\frac{1}{2} ik d\dark\), more and more, again and again.

3) 5 pur-tset. 3) ca pur-tshet, partially, moderately.

(Fundamentality). (Fundamentality).

5\$ w ii lu, greatly, largely. The chu la, smally, minutely.

solution than la, ( which la, which la, which la, with la, sufficiently, satisfyingly, amply, adequately, plentifully. \*\* which la, additively, supplementarily.

ສ ເສັ 🐧 pa-pó la, proportionately. ສັ່ງ (ດັ່ງ 🐧 pum-bróm la, disproportionately.

5 h thyil la, R 5 h R 5 h á-thyil á-thyil, successively, consecutively.

Tre re, re nel la, each, respectively, specifically.

قَوْ عَ فَوَ عَ shat-ta shat-ta, one by one, drop by drop.

Fi w mán la, O w báng la, less, decreasingly, abatingly, attenuatingly.

(Ŝv () pyón la, decreasingly, collapsingly, defectively.

(5) W but la, increasingly, augmentingly, developingly. (5) W chóp la, in addition, over, above, in excess. (6) W vóng la, abundantly, plentifully, profusely.

( w ix w hlok lu hlok lu, sw w ling lu, superabundantly, redundantly.

much, exceedingly, excessively, extremely. (A \$\overline{\pi}\$ no-met, too much.

π - γ ( pa-chák, almost, nearly. (Ε΄ Ν kryol la, almost, nearly all, about.

R(n) á-lúm, more, mostly, chiefly, principally, especially.

אי א אי א thyep-pa thyep-pa, perfectly, effectually, consummately, thoroughly.

BE phak-ka, SB & Ephin-dák-ka, Sv (v pyal la, altogether, completely, entirely, absolutely, utterly, downright, outright.

(23 om-ma, wholly, entirely, completely, integrally, bodily, en masse.

( thók lu, perfectly, the utmost, culminatingly, to an acme, to a climax.

3 ( N pál la, completely, perfectly, completively, finally.

# Adverbs of Interrogation,

as, has already been shown, are expressed by & shú, what? & (ii) sa-lom, how? & O(sa-bá, where? & iii) sa-lem, & (iii) sa-lon, whither? & (sa-thá, when? And compound, by, & T(shú-mát, why, wherefore? & (iii) (iii) sa-logó, how is it? & T III (iii) sa-re zang gó, in what way? & S (iii) shú tun-dók nun, & S (iii) shú kón nun, for what reason, for what purpose, for what cause? &c.

# Adverbs of Affirmation and Allegation

are chiefly formative, thus,  $\tilde{\mathcal{X}}$  ak, yes, ay, yea.  $\tilde{\mathcal{X}}$   $\tilde{\mathcal{X}}$  ak ma,  $\tilde{\mathcal{X}}$   $\tilde$ 

R((W (& á-lo go, (W (& lo go, 5 = 7 (R nyi ma-o, it is so, be it so, so be it, &c.

(ω π (go pá, (or (ω (π go pó), τω o (ayem bá, (or τυ) o (ayum bá), certainly, truly, it is so, it is certainly, &c. (ω lo, certainly, surely, undoubtedly.

indubitably. Ry un, exactly, precisely, what else.

R(1) á-tháng, 10 7 tháng-nga, R(1) R(18( á-tháng á-yáng, 7( W) ngá la, truly, verily, really, indeed, actually, in fact, in good truth.

# The Negative Adverb

No, is expressed by  $\mathcal{Z}(Q)$  má-ne,  $\mathcal{Z}(m$ án, or  $\mathcal{Z}_Q$  mán-ne. Other forms of negation will be hereafter given.

The qualifying term may be often expressed in the verb, thus-DV (phyá, to break asunder, to tear apart. (\*\* dyór, to lean against. And dyon, to swell out. To wat, to meet round, to circumvent. (Fingol, to put aside, to put out of the way. (\$\tilde{\mathbb{E}}\$ tor, to ward off, to guard against. \$\tilde{\mathbb{E}}\$ tek, to knock against, to stumble against. (Co tsho, to take correct aim, to shoot well. (5 phót, to burst out. \super pla, to issue forth. othen, to cut open, to dissect. ( this, to separate from, to detach. ("delom, to be drawn together, to be compressed. T) tsu, to meet together, to conjoin.

5( kld, to cut through with one stroke. & teng, to cut smoothly, evenly.

thyak, to spring upwards. (50 klyót, to leap over. & thet, to jump down, se., se.

# 2 .-- Of Postpositions.

The Part of Speech, which in European languages is generally represented by Prepositions, is in Lepcha chiefly expressed by Postpositive particles or words. These may be simple or compound, may be formed by the aid of adverbs, substantives, or verbs, or may be unexpressed, the tense being inherent in the verb.

Under the head of the Declension of nouns, some of the simple Postpositions have already been shown. But w sa, K/ká, OJ nun, besides bearing various applications, possess in their quality of Postpositions, other significations than merely those indicating the cases of nouns, for instance—

cerning, with respect to, &c, thus.,—

7 (10 Cm (7 (F pa-no sa pho-rong, the palace of the king.

46 ( thang shang sa sher, a glass for drinking out of.

(If (If Cw & 5 & Q zo zo sa ma nyin ne, there is no food for eating.

Õ( ( To ( bán sa ngot, to cut with a knife.

6) Cu S (6 shu sa par sho, with what shall I buy it?

#) ( (6 hu sa nong sho, I shall go with (along with) him.

(W (F Co 7 Ö ( A (& go hó sa ma bám na sho, I shall not live with you.

#) Co R(Co) ( 5 hu sa á-gyáp nyi, he has much belonging (appertaining) to him.

W (E Cw & Ö, Ey la-yo sa ma bám mun, live not in (in connection with, or, in performance of) sin.

O) Co R( ) En sa á-gyit, a generation of (related to) vipers.

R(E) (To wf) a) A (Po (& á-yú khók sa hu gun-na thyo sho, he will listen to all respecting (or concerning) your affairs.

(R T Go Go T (W R ( # 500 T o-re sa sa-re go a-dom ii re, with reference to (with regard to) that which I spoke to you of.

TE (W 5 (7 Cm (R kóm gyó fa-ngo sa on, a horse worth (worthy of) five hundred rupees.

E( ká, to, also,—on, upon, over, in, at, for, for the purpose of, in case of, in the event of, in order that, &c., thus,—

¥) 5≥ €( ( hu ting ká nón, he has gone to the plains.

Se ≥ € ((> shing-te ká tho, place it upon the table.

 $\mathcal{R}(\mathring{\mathcal{E}}) \not\in (\mathring{\mathcal{F}})$   $\mathcal{F}(()$  á-kup ká dum ráng tho, spread the cloth over the child.  $(\mathring{\mathcal{F}} \not\in (\mathring{\mathcal{F}})$  (rom ká tháp, put it in (or, into) the box.

the Rise Richt (in the midst of) plenty.

6 4 (shú ká, for what? for what purpose?

(# S( E( a zo pár ká nón, gone to buy (for the purpose of buying) rice.

ર્ક ૮ (તર્રે લા) (તરે mak ká pók lung óp, take aim and fire at the target.

(R ) ( & Go & ( o-re to-tshat ká, at that time.

RIT Co & ( & á-re sa-ayák ká, on this day.

the event of) his not coming you can go.

A3 E ( The to ( zie ká zóm gát, to (in order to) live, you must eat.

and sometimes, through, on account of.

స్ స్పీ డు(స్ట్రాంక్ pat nun gyá-nók ká, from Tibet to China.

(M) (3) (3) lyáng nun po, to depart from the place.

HO O S R T HO thám-bu nun á-re thá, this is eaten by insects.

(# & Cw) B) ( ho ka-su nun thop, you obtained it from me.

57 By R (mi nun ik, pluck it out of the fire.

( am sick.

These Particles, though capable of giving expression to the above extended significations, are by no means the sole mode whereby such terms may be expressed. As Particles of Declension, however, they necessarily form an important part of speech, and are generally brought into conjunction with other words forming compound Postpositions.

The following are some examples of Postpositions (with applications).

R(III á-plang, on, upon. X(III R(III hláng-kó á-plang, upon the shelf.

R() = E( á-plung ká, on, over, above, moreover, besides. [gave clothes

R((# R()= =( #) \inj ) jo á-zóm á-plang ká hu dum byi, besides food, he

IT (W R(I I W R(I E ( ring gó á-dóm li re sa á-plang ká, over and above, the words which I spoke to you.

R((\$\vec{z}\$ \delta-ton, over, above. \(\mathbb{N}(\lambda \mathbb{R})(\vec{z}\vec{z}\vec{\psi\_n}\vec{\psi}) \) (\$\sigma\$ lá-ong á-ton hyan tho, hang it over the lamp. R(\$\sigma\_n'(\mathbb{R})(\vec{z}\vec{z}\vec{a}-thy\delta k\vec{a}-ton, above the head, over-head.

R(分表 á-min, under, underneath. いりが R(分表 gyá-ḥrī á-min, below the chair. (エス(分表 chho á-min, underneath the book.

(X (w (x) (sa-grám, below, under. & (w (x) (fat sa-grám, below the ground.

(X (w (x) (x) \* \* () x hlo sa sa-grám úng-da dá nyi, a lake lay at the base of the hill.

ல சீ ( na-hán, before. R(ல் á-lon, after. R() R(ல் மே லர்( á-re á-tyan sa na-hán, before this event. (கே லில் இடுக்கு á-lon, after day-break.

R( #) á-zut, # zut, beside. 57 # f( O mi zut ngán-na, sit beside the fire.

\*v dyap, along with. If to (R hu dyap no o, go along with him.

💈 tet, to, till, until. R(É Ô) R(È É vak nun á-tel tet, from top to bottom.

も( 支 に R ( 本 な ) を mák tet go a-do sa nýi, till death I am yours.

\$\frac{1}{15} \mathbf{N} \ifti fak \, la, \text{ throughout.} \tag{85} \frac{1}{15} \mathbf{N} \text{ sa-nyi fak la, throughout the day.}

R(W) á-gún, without, void of. R(H W + R(W) á-zóm sa dum á-gún, without food or clothes.

元 (mán, 元 (気 mán-pó, 元 (mát, except, besides, save. デリモ (気 ス(デル) 本) (O (ま い る )元 Q rum mán-pó á-ryúm zúk bo to la ma nyin ne, except God, there is no one that doeth good. [I have nothing.

(W #) (5 T(E) W T SE Q go dum-klok mát shú la ma nyin ne, except a rag

R( ( á-bón, on this side, cis. R) (Ev R( ( üng-kyong á-bón, on this side of the river.

R(5 x á-pyin, on the other side, beyond, trans. Will & R(5 x gyám-tsho á-pyin, beyond the ocean.

A ( v pa-hlyók, astride. ( v n pa-hlyók, astride the horse.

カー( い prát la, across. ほう (い え) (い 本 ( kúng lóm prát la dá, the tree lay across the road. ね あ あ (い で vyeng prát la bról, bar it across the door.

nun, from amidst the debris. The Guyla li sa-gang, inside the house.

(W) (lyáng, out, outside. \$)(\$\frac{\pi}{\pi}\$ (W)(\$\frac{\pi}{\pi}\$ tuk-pôl lyáng tsak, erect it outside the fence.

R(\$\frac{\pi}{\pi}\$ \alpha-byek, between, betwixt. \$\pi\$)(0 R(\$\frac{\pi}{\pi}\$ phu-bo \alpha-byek, between the rails.

So fi, towards, in the direction of. (\$\overline{\chi}\overline{\chi}\varepsilon(\chi)\div fi k\dagger,\text{ in the direction of the}\text{ (cultivated) fields. }\sigma\overline{\chi}\o

(\$\frac{\varphi}{\varphi} k\dots), towards, in the direction of, for, on account of, regarding, respecting, with reference to, &c. \( \Omega(\varphi) \left(\varphi) \left(\varphi) \sqrt{\varphi} \widet) \) ná yá hrom kón lóm dì le, come let us walk towards the market. \( R(\varphi) \left(\varphi) \left(\v

kón shú gom-thom la ma nyin ne sa-re gyú ká sa-thá la ma mát tun, with reference to sin there can be no doubt under ( $\mathcal{L}(k\acute{a},)$ ) any circumstances never commit it.

The above examples are likewise adverbs, and may be directly conjoined, or—with the exception of such as have the adverbial Particles affixed, (as, \$\frac{1}{2} \mathbb{N} \) fak la), or are affixes in themselves, (as, \$\frac{1}{2} \overline{f} \overline{f} \)—may be connected to the noun by a relative Particle, thus, \$\frac{1}{2} \overline{f} \overline{K} \overline{\sigma} \overline{f} \over

R(#) á-zut, is an adverb, adjective, or postposition, and literally means, close, near to, so, \$\frac{7}{8} \mathbb{R}(#) \mathbb{m}i \, \delta-zut, \, \$\frac{7}{8} \mathbb{m}i \, \delta-zut, \, \$\frac{7}{8} \, #\frac{1}{9} \mathbb{E}(\, \text{m}i \, zut \, k\alpha,\text{-all imply-beside, close to, nigh to the fire.}

The following are examples of Postpositions formed from nouns:-

- \*\* \*\*C (lam ká, (from R(\*\* á-lam, a substitute) in room of, in place of, instead of.

  R(\*\*) \*\*\*E( (R\*\*) (O á-re lam ká o-re bo, instead of this, give me that.
- ဆိုှင်းမြေး ( kur-vóng ká, (ဆိုှင်းမြေ kur-vóng, front, presence), before, in front of. ×(ကေန်)ကြေ ဆိုကြေ ဆို hlá-góng kur-vóng ká, in front of the temple.
- \*) ε( dun ká, (honorary presence), before, in presence of.

  (ω π (ω π) ε( ω ο σ ( go pa-no dun ká nóng bám, I am going before (into the presence of) the king.
- \* & C ta-gum ká, (\* C) ta-gum, the back), behind, at the back of, in the rear of.

  \( \tilde{\alpha} \) (0 \* \( \tilde{\alpha} \) \( \tilde{gam-bo} \) ta-gum ká, behind the monastery.
- (Π) ε(nóng ká, (Π) nóng, the interior), inside, within, among, amongst, amidst.

  R(5) R(Ε) (Π) ε( ά-flik ά-yù nóng ká, some among you. R(Σ (ゼ (ス)) (Π) ε( ά-re jók pro nóng ká, in the midst of this tumult.

ξου κα nun, (from κ(ξά-kα, the hand), through, by means of.
(ω τ) ω ξου κα κα nun thop, I obtained it by means of him (through his patronage, power, authority).

The solution of the solution o

(W) (lyáng, (a place), of, the object of, the means of. F( (M) ( ngắn lyáng, a place for sitting, a sitting place. F( (T) B) R ( B) SE ( EV) (W) (B) thám-chang gun-na ká num-shim-nyo á-fyum lyáng gum, to all animals, man is an object of awe.

Fren, since. R( # 5E F ( & To R(CS) ( & To Q & d-dom shi ren to-tshut &-gyáp gứr nón ne, since I saw you a long time has elapsed.

This word is evidently a synizesis of the article, re, and the postposition, re, nun; so, the above sentence may be written; 'from the time I saw you.' &c. It is also a Conjunction (see page 87).

Also the Postposition may be affixed to the verb, thus— (\$\tilde{\kappa}\) thôr, to be free; (\$\tilde{\kappa}\) thôr lying ma nyin ne, there is no means (way) of escaping.

The verb  $\sqrt[4]{\pi}$  mát, is productive of numerous compound terms, thus—

え(O( mát bá, の) え(O( nun mát bá, ん え(O( sa mát bá, え(Ô( mát bán, え(介 m t ren, through, by means of, by reason of, &c., (literally, through being done). モル の え(の ka-su nun mát bá, through me. ん 気 ん え(O( も) ス分(モル (前) sa-pó sa mát bá hu úng-kyong hyók, by means of a raft he crossed the river. ミモ (\* の) え(の( or, え(介) tu-she do nun mát bán, (or, mát ren), through, by means of Tashe himself.

The following are a few examples of postpositional terms, conveyed in the sense of the verb.

[to transfer.]

57 chim, to pour over anything. chim, to pour from one vessel into another. to tot, to hold between the teeth. to be covered with dirt.

sel, to stick into, to insert. To ryem, to exult over, to triumph over another.

### 3 .- Of Conjunctions.

Conjunctions are expressed simply or compositively. They may be primitives, or verbal formatives, or they may be rendered by Adverbs or Postpositions, and may be Co-ordinatives or Subordinatives, according to the relation they bear in the sentence.

The Copulative Conjunction,—and—is expressed by the Particle  $\omega$  sa, thus,  $(\mathcal{F})$   $\omega$   $(\mathcal{G})$   $(\mathcal{F})$   $(\mathcal{G})$   $(\mathcal{F})$   $(\mathcal{F$ 

The Conjunctive Particle is often repeated after the connected word, this may have been affixed to effect a distinction between  $\mathcal{L}_{\omega}$  sa, the Postposition, and  $\mathcal{L}_{\omega}$  sa, the Conjunction; the two conjunctively also represent the co-relatives, both—and,—thus, (If  $\mathcal{L}_{\omega}$  ( $\mathcal{L}_{\omega}$  E hó sa go ya, might be understood to mean—I know you (about concerning you)—but the repetition of the  $\mathcal{L}_{\omega}$  sa, removes all ambiguity, so, (If  $\mathcal{L}_{\omega}$  ( $\mathcal{L}_{\omega}$  E hó sa go sa ya, you and I both know; hence, the above examples may be written, while  $\mathcal{L}_{\omega}$  was a sa you and I both know; hence, the above examples may be written, while  $\mathcal{L}_{\omega}$  was sa sa thám-chang á-tim sa shet nyim bo gum, both the elephant, and rhinoceros are animals great and strong; or, while  $\mathcal{L}_{\omega}$  was sa sa thám-chang á-tim sa shet nyim bo sa yam, the elephant and rhinoceros are animals, both great and strong.

The Comparative Conjunction,  $\mathbf{\hat{N}}$  len, than,—has already been explained under head of Degrees of Comparison (page 32).

The Conditional Conjunction, if, provided—is expressed by the verbal Particle  $3\omega$  gang, thus— (if 5-0  $3\omega$   $\omega$ ) (i) (i) (i) this definition of the same states of the ching gang sake non sho, if you think, you will remember.

Its Correlative,—also, likewise—is represented by the emphatic Particle  $\mathfrak{W}$  la, or, by the word,  $\mathfrak{S}_{\mathbf{y}}$  gun, thus,  $\mathfrak{F}_{\mathbf{z}_{\mathbf{y}}}$  ( $\mathfrak{S}_{\mathbf{y}}$  (or,  $\mathfrak{S}_{\mathbf{y}}$ )  $\mathfrak{S}_{\mathbf{z}_{\mathbf{y}}}$  ( $\mathfrak{S}_{\mathbf{y}}$  hó mák gang go la, (or, go gun,) mák sho, if you die, I shall die also.

The Disjunctive Conjunction,—except, unless,—is expressed also by Magang, with the verb in the negative, thus,  $\mathcal{R}(\mathcal{E})$   $\widetilde{\mathcal{E}}$ )  $\mathcal{N}$   $\widetilde{\mathcal{E}}$   $\mathcal{N}$   $\widetilde{\mathcal{E}}$   $\mathcal{N}$   $\widetilde{\mathcal{E}}$   $\mathcal{N}$   $\widetilde{\mathcal{E}}$   $\widetilde{$ 

ren á-dom dun bo shong shú gát tung ma nyin ne, since you know already (or, from the fact or circumstance of your knowing, &c., see page 84), there is no necessity to tell you.

ALW gang la, (46.7) go-rúng, are expressive Conjunctions, they imply—though, although, but, however, yet, albeit, nevertheless, notwithstanding, &c. They at the same time include their co-relative terms, thus— & in the the same time include their co-relative terms, thus— & in the the their co-relative terms, thus— & in the the their co-relative terms, thus— & in the their co-relative terms, the their co-relative terms are the their co-relative terms.

(W 3 \$\overline{\pi}\$ (O (& ka-sum sot go-rung, (or, gang la,) go ma mát na sho, although, even if you kill me, yet I shall not do it.

AE yang, (E yo, thus, so.

The latter Conjunction, (£ yo, and the verb  $\overline{\xi}$ ( mát, to do, in connection with  $\xi$ ) gang,  $\xi$   $\xi$   $\xi$  gang la, &c., form a number of compound conjunctive terms, thus—(£  $\xi$ ) yo gang, if so, in that case, then, &c.

(E & W yo gang la, although, be it so, nevertheless, &c.

(E 3 (W 10 9W yo ma go na gang, if it were not so, else, elsewise, otherwise.

(£ o( yo bán, it being so, this being the case, &c.

(E ) yo ren, since it is so, in that case, &c.

 $\tilde{\mathcal{Z}}$   $\tilde{\mathcal{O}}$ )  $\tilde{\mathcal{Z}}$ (O( $\tilde{a'r}$  nun mát bá.  $\tilde{\mathcal{Z}}$   $\tilde{\mathcal{O}}$ )  $\tilde{\mathcal{Z}}$ ( $\tilde{\mathcal{O}}$ ( $\tilde{a'r}$  nun mát bán.  $\tilde{\tilde{\mathcal{Z}}}$   $\tilde{\mathcal{O}}$ )  $\tilde{\mathcal{Z}}$ ( $\tilde{a'r}$  nun mát lung.  $\tilde{\tilde{\mathcal{Z}}}$   $\tilde{\mathcal{Z}}$ ( $\tilde{\mathcal{Z}}$ ( $\tilde{a'r}$  mát ká, on this account, hence, then, therefore, &c.  $\tilde{\mathcal{Z}}$ ( $\tilde{\mathcal{Z}}$ ) sa mát ren, since, hence, inasmuch as, forasmuch as.

The following are also Simple and Compound Conjunctions.

• ( ) yáng la, but, still yet, however, nevertheless, notwithstanding.

·ε( Ω yáng-na, either, or. ·ε( Ω R() τε( Ω (R) W yáng-na á-re yáng-na o-re lya, take either this or that.

& w shen lu, is a significant conjunction, implying—then, but, yet, still, however, moreover, &c.

(3) gán, is a simple and an expressive conjunction, signifying,—then, after that, thereupon, if so, in that case, since, therefore, &c.

\$ f ar ren, since then, in that case, &c.

à NE E ( ar plang ká, Ã M) (E ( ar lyáng ká, on this, thereupon, consequently, &c.

 $\widetilde{\widetilde{\mathcal{R}}}$  ( $\widetilde{\overset{\circ}{\mathcal{L}}}$   $\overset{\circ}{\mathcal{L}}$  ( $\widetilde{\overset{\circ}{w}}$   $\overset{\circ}{k}$   $\overset{\circ}{u}$   $\overset{\circ}{k}$   $\overset{\circ}{u}$   $\overset{\circ}{k}$   $\overset{\circ}{u}$   $\overset{\circ}{k}$   $\overset{\circ}{u}$   $\overset{\circ}{k}$   $\overset{\circ}{u}$   $\overset{\circ}{u}$   $\overset{\circ}{k}$   $\overset{\circ}{u}$   $\overset{\circ}{u}$ 

(\* N) dok la, (w (\* N) sa dok lu, ) # zang, as, so, thus, accordingly, in like manner.

R(E) \$\overline{\pi}\$ (\$\pi\$ w \$\frac{\pi}{\pi}\$) (\$\pi\$ á-yú pát dok la ayek sho, as you sow, so shall you reap.

R(E) \$\overline{\pi}\$ (\$\pi\$ (\$\pi\$ (\$\pi\$ á-yú mát zang thop sho, according as you act, so shall you receive, &c.

The Compound Conjunction—for, in order that, for the purpose of, as already stated under the head of Postpositions, may be expressed by affixing the Particle  $\mathcal{L}(k\acute{a})$ , to the root of the verb; or it is more fully represented by combining the Postposition to the Future Participle, thus,  $\mathcal{L}(\mathcal{L})$  is  $\mathcal{L}(\mathcal{L})$  if  $\mathcal{L}(\mathcal{L})$  is  $\mathcal{L}(\mathcal{L})$  in  $\mathcal{L}(\mathcal{L}$ 

The adverbial Ordinals may be considered to be numerical conjunctions. These may be expressed by affixing to the cardinal numbers the Agentive Particle (O bo, or any one of the following nominal suffixes, (M) (lyáng,  $(\mathcal{L})$  kón, ( $\mathcal{L})$  lóm, combined with the postposition  $\mathcal{L}(k\acute{a}, \text{thus}, \mathcal{L})$  (O  $\mathcal{L}(k\acute{a}t \text{ bo } k\acute{a}, \text{ in the first place, firstly,} \mathcal{L})$  (O  $\mathcal{L}(nyat \text{ bo } k\acute{a}, \mathcal{L})$  ( $\mathcal{L}(nyat \text{ lyáng } k\acute{a}, \mathcal{L})$  ( $\mathcal{L}(nyat \text{ kón } k\acute{a}, \mathcal{L})$  with reference to the first, firstly, &c. It is form may be also rendered simply, by aid of the Postposition  $\mathcal{L}(n)$  sa, expressed as a conjunction, thus,  $\mathcal{L}(n)$   $\mathcal{L}(n)$  kát sa, with reference to the first, firstly, &c. It is form  $\mathcal{L}(n)$  sa,  $\mathcal{L}(n)$  sa,  $\mathcal{L}(n)$  sa, at length, at last, may be also considered to be Adverbial Conjunctions.

Conjunction may be effected by means of the Conjunctive Participles, present, past or future; thus, If (((a))) ((b)) ((b)) ((b)) hu nong lung zik lel, he finished it, as he went along, (literally, he going, along finished it); If (((a)) ((b)) ((b)) ((b)) ((c)) ((c)) ((c)) ((d)) ((d)) hu non bán zik, he went and did it, (literally, having gone, he did it); If (((a)) ((c)) ((d)) ((d)

The Particles of Declension may be combined with the Participles in forming Conjunction, thus, If  $( \not\leftarrow \& \mathcal{R}(() \not\leftarrow \ \not\leftarrow ( \not\leftarrow () \not\leftarrow ) \not\leftarrow ( \not\leftarrow )$ 

# 4.—Of Interjections.

The following are some of the Interjections.

**R**( τ ά-tsa; **R**( τ **R**( (Ε ά-tsa ά-yo; **R**( τ ( ά-tsá; **R**( τ ( ε ( ά-tsá ά-yá; **R**((τ ά-tso; **R**( ε ά-ya, are exclamations of vexation, pain, &c. ah! oh! &c.

<sup>\*</sup> The sign of the future Participle Definite (\*\* \$80, may be, in fact, considered to be the particle of Declension affixed to the Participle Noun, and as a Conjunction bearing an extended meaning, as exemplified under head of Postpositions (Pages 79, 80).

R(E(R(E(á-yá á-yá; R(E((&á-yá-ko; R(\(\frac{\pi}{2}\) á-tse; R(\(\frac{\pi}{2}\) R(á-tse á; R(\(\frac{\pi}{2}\) \) \\ á-tse i, are exclamations denoting surprise, wonder, also pain, &c.

R(v) á-chu, an exclamation expressive of cold.

( a exclamation of fright, on being startled.

 $\mathcal{R}(\mathcal{A}(\mathcal{A}(\hat{a}\cdot p\hat{a}\cdot p\hat{a}\cdot p\hat{a},))$  exclamations of wonder, astonishment; Gramercy!

R( 5 4 & a-chhik-ka, an exclamation of disgust; fie! tush! faugh!

O(bá, is an ejaculation betokening vivacity, impatience, &c., thus, O((6) 7 (6 bá go ngak sho, hold! bah! I'll look to it, I'll do it.

#( há, a respond on being called; eh! hullo!

( 7 '( 7 rong-nga rong-nga, an expression of grief, sorrow, lamentation; alas! alack! woe! &c.

W(সে ট্রে (A lá-má khyen no, an exclamation implying grief, wonder, amazement, &c. (It is derived from the Tibetan ছামানট্রার্থ bla-ma mkhyen no, the Priest knows.)

(RE o-she o-she o-she. (Ex (Ex ko-chhe ko-chhe, are deprecatory exclamations, do not, pray do not, forbear, mercy, &c.

R(x) Má-chhú-le, is an exclamation of admiration, praise, joy, &c. hurrah! bravo! well done! &c.

# PART V.

#### PARTS OF SPEECH.

Formative and Derivative.—Etymology.

Numeration, &c.

### 1st .- of Formatives and Derivatives.

The verb is the most simple form of the Parts of Speech, and is the root from which very many of the Nouns, and most of the Adjectives and Adverbs are formed.

The Conjugation of verbs has already been shown; it may be here meet to connote some of the

Verbal affixes and diverse Formatives.

#### The Conditional

is formed, by the affixed Particle & gang, thus, (& 5 \$\tilde{N}\$ \$\tilde{N}\$ \$\tilde{G}\$ gang, if I speak, If \$\tilde{N}\$ \$\t

## Contingency

is expressed by the Particle  $\pi j p u$ , as explained under head of Conjugation, so,  $(\omega \cdot (\partial \xi) \pi j)$  so-nong yu pu, it may, perhaps, snow. Forms of

#### Precatives

have also been given under the same head, thus, (O W bo le, please give me; R(O( O) (A) A á-bá nun po che, prithee depart hence; O( E( ná yá, do let us go; A) & 2 úk ka che, pray let it be done.

## Optatives

may be formed, by affixing the Particle  $\mathcal{R}(a, with, or without the reduplication of the final consonant of the verb, thus, if <math>\mathcal{R}(a, with, or without the reduplication of the final consonant of the verb, thus, if <math>\mathcal{R}(a, with, or without the reduplication of the final consonant of the verb, thus, if <math>\mathcal{R}(a, with, or without the reduplication of the final consonant of the verb, thus, if <math>\mathcal{R}(a, with, or without the reduplication of the final consonant of the verb, thus, if <math>\mathcal{R}(a, with, or without the reduplication of the final consonant of the verb, thus, if <math>\mathcal{R}(a, with, or without the reduplication of the final consonant of the verb, thus, if <math>\mathcal{R}(a, with, or without the reduplication of the final consonant of the verb, thus, if <math>\mathcal{R}(a, with, or without the reduplication of the final consonant of the verb, thus, if <math>\mathcal{R}(a, with, or without the reduplication of the final consonant of the verb, thus, if <math>\mathcal{R}(a, with, or without the reduplication of the final consonant of the verb, thus, if <math>\mathcal{R}(a, with, or without the reduplication of the final consonant of the verb, thus, if <math>\mathcal{R}(a, with, or without the reduplication of the final consonant of the verb, thus, if <math>\mathcal{R}(a, with, or without the reduplication of the final consonant of the verb, thus, if <math>\mathcal{R}(a, with, or without the reduplication of the final consonant of the verb, if <math>\mathcal{R}(a, with, or without the reduplication of the verb, if <math>\mathcal{R}(a, with, or without the reduplication of the verb, if <math>\mathcal{R}(a, with, or without the verb, or without the verb, if <math>\mathcal{R}(a, with, or without the verb, or without the verb, if <math>\mathcal{R}(a, with, or without the verb, or without the verb, if <math>\mathcal{R}(a, with, or without the verb, or without the verb, if <math>\mathcal{R}(a, with, or without the verb, or without the verb, if <math>\mathcal{R}(a, with, or without the verb, or without the verb, if <math>\mathcal{R}(a, with, or without the verb, or without the verb, or without the verb, if <math>\mathcal{R}(a, with, or without the verb, or without the verb, or without the verb, or without the verb, or without the ve$ 

## Interrogatives

may be expressed by the Particle  $\mathcal{R}$  a, so, (F  $\mathcal{R}$ ((ii) Si  $\mathcal{R}$  hó á-lom li a, did you say so? (A E) (So  $\mathcal{R}$  so yu wung a, is it raining? (F A) (V) Se  $\mathcal{R}$  hó sa-thá khya shang a, when will you arrive? (See also under head of  $\mathcal{L}$  yó, and  $\mathcal{L}$  yo, pages 52, 53).

## Dubiousness,

or ignorance of a circumstance, may be implied, generally, in the form of Interrogation, by the affixed Particle  $\gtrsim te$ , thus,  $\in \Im$  if  $\Im \in \gtrsim shi zik$  ka te, what can be done;  $\Im (n + \log n)$  if  $\Im (n + \log n)$  is  $n + \log n$  in the prince?

## Potentials

may be formed by such verbs as, Of khu, implying, to be able, so, If Of zúk khu, to be able to do; (WO) & If (E go khu gang zúk sho, if I could, I would.

# Desideratives

may be expressed by the verb,  $\bar{\omega}(g\acute{a}t)$ , to wish, as,  $(\omega \cdot (\bar{\omega}(gon\acute{o}ng)g\acute{a}t), I$  want to go.

# Obligatory Verbs

may be rendered, by adding to the Desiderative, the Substantive verb 5 nyi, thus,

(I)  $\int \widetilde{\mathbb{R}} g dt \ nyi$ , it is necessary,  $\chi'(\widetilde{\mathbb{Q}}(\int \widetilde{\mathbb{R}} h l dp \ g dt \ nyi)$ , it is necessary to learn;  $\chi''(\widetilde{\mathbb{Q}}(\int \widetilde{\mathbb{R}} (ny), \widetilde{\mathbb{Q}}(\int \widetilde{\mathbb{R}} (ny), \widetilde{\mathbb{Q}}(ny), \widetilde{\mathbb{Q}}(\int \widetilde{\mathbb{R}} (ny), \widetilde{\mathbb{Q}}(ny), \widetilde{\mathbb{Q}(ny), \widetilde{\mathbb{Q}}(ny), \widetilde{\mathbb{Q}}(ny), \widetilde{\mathbb{Q}}(ny), \widetilde{\mathbb{Q}}(ny), \widetilde{\mathbb{Q}(ny), \widetilde{\mathbb{Q}}(ny), \widetilde{\mathbb{Q}}(ny), \widetilde{\mathbb{Q}}(ny), \widetilde{\mathbb{Q}(ny), \widetilde{\mathbb{Q}}($ 

### Causal Verbs

are formed, in some instances, by the addition of v kya, to the simple verb, thus,  $\tilde{\mathcal{F}}$  thôr, to escape,  $\tilde{\mathcal{F}}$  thyôr, to cause to escape;  $\tilde{\mathcal{F}}$  thôp, to knock down,  $\tilde{\mathcal{F}}$  thyôp, to cause to knock down;  $\tilde{\mathcal{F}}$  pok, to cast down, to depose,  $\tilde{\mathcal{F}}$  pyok, to cause to cast down, to cause to depose.

When a verb, composed of the consonant na, na, assumes this causal form, the na, is changed to na, thus, na, thus, na, to go, na, to cause to go; na, na, to straighten, na, to cause to straighten, to rectify.

But this form is not common. The usual mode, of expressing the causal, is by affixing the verb  $(\stackrel{?}{\leftarrow} k\acute{o}n,$  to permit, to cause, (as stated under head of conjugation), thus,  $\stackrel{?}{\circ} buk$ , to beat,  $\stackrel{?}{\circ} (\stackrel{?}{\leftarrow} buk\ k\acute{o}n,$  to cause to beat;  $\stackrel{?}{\leftarrow} (\stackrel{?}{\leftarrow} z\acute{u}k\ k\acute{o}n,$  to cause to work, &c.

A Causal may also be expressed by means of

# Transitive Verbs,

formed by adding,  $\overline{\xi}(m\acute{u}t,$  to make, to do, — to an Intransitive verb rendered adverbially, thus,  $5\ddot{\nu}(kly\acute{a}m,$  to be sweet,  $5\ddot{\nu}(N) \overline{\xi}(kly\acute{a}m) lu m\acute{a}t$ , to sweeten;  $(\xi) t\acute{o}m$ , to be strong, to be firm,  $(\xi) N \overline{\xi}(t\acute{o}m) la m\acute{a}t$ , to strengthen;  $(\zeta) g\acute{o}$ , to be glad,  $(\zeta) N \overline{\xi}(g\acute{o} la m\acute{a}t)$ , to gladden, &c.

Some verbs such as, (\*\*\tilde{\tilde{\chi}} nyón, causal of (\*\tilde{\chi}) nóng, to go; (\*\tilde{\tilde{\chi}}) hryón, causal of (\*\tilde{\chi}) hróng, to rise, ascend; (\*\tilde{\chi}) byi, to give; \*\tilde{\tilde{\chi}} v dyan, to cast away; and such like,

Some Compound verbs, bearing the sense of each verb, convey a modified signification, thus,  $0 \le \frac{1}{2} \le \frac{1}{2}$ 

### Acquisatives

may be formed by combining, with a verb, the verb (n) nóng, to go, or, n ngún, to become, thus, n hrú, to be hot, n hrú nóng, to become hot; (n) hrúng, to be cold, (n) hrúng ngún, to become cold, (n) hrúng ngún nón, it has become cold.

## Inceptives

# Frequentatives

may be expressed by the repetition of the verb, thus, #3 #3 zúk zúk, to work and work, to work often, also continuously.

#### Continuatives

may, likewise, be formed by the Compound verb of the nong, to carry on, thus,—the to jump, the jump, to go jumping along, to write, jumping along, jump

#### Habitude

may be expressed by the addition of the verb,  $\overline{\xi}(m\acute{a}t, \text{thus}, 5\overline{\vartheta} e hi, \text{any fermented}$  or spiritous liquor,  $\vartheta > thang$ , to drink,  $\widetilde{\Im} > \widetilde{\xi}(e hi than m\acute{a}t, \text{to be in the}$  habit of drinking beer or spirits;  $G'(\iota(\overline{\vartheta})) > \widetilde{\vartheta} > \widetilde{\psi}(e h\acute{a}p - e h\acute{o}ng) = \widetilde{U}$ , to tell lies,  $G'(\iota(\overline{\vartheta})) > \widetilde{\vartheta} > \widetilde{\psi}(e h\acute{a}p - e h\acute{o}ng) = \widetilde{U}$  mát, to be in the habit of lying.

## Completives

may be expressed by the verb,  $\mathring{\mathcal{N}}$  lel,\* to be finished,  $\mathring{\mathfrak{I}}$   $\mathring{\mathcal{N}}$   $\mathring{pi}$  lel, to finish writing.

# Of Abstract Nouns.

Abstract Nouns may be formed, by affixing to the verb, the Particle  $\widetilde{W}$  lat, thus,  $\widetilde{W}$  nók, to be black,  $\widetilde{W}$  nók lat, blackness;  $\widetilde{W}$  tóm, to be firm,  $\widetilde{W}$  tóm lat, firmness;  $\widehat{W}$  (ál, to be new, to be fresh,  $\widehat{W}$   $\widetilde{W}$  ál lat, newness, freshness;  $\widetilde{W}$  shóm lat, staleness;  $\widehat{W}$  you hat, to be old, worn,  $\widehat{W}$   $\widehat{W}$  ri lat, oldness, wear;  $\widehat{W}$  jon, to be young,  $\widehat{W}$  jon lat, youth;  $\widehat{W}$  (gán, to be old,  $\widehat{W}$  gán lat, oldness, old age;  $\widehat{W}$  nu, to dare, to presume,  $\widehat{W}$   $\widehat{W}$  nu lat, presumption.

hyók, to have intereourse with, the way), may be, sometimes, used to form nouns, thus, the hyók, to have intereourse with, the way hyók lóm, intercourse; \$\overline{\chi}(\text{mat}, \to do, \$\overline{\chi}(\text{w})\$)

<sup>\* 1</sup> lel, is also a Potential, implying, to be able; but in colloquy is seldom used in this sense.

mát lóm, conduct. It may, also, be affixed to a Substantive, forming an abstract noun, thus, Syöj pun-jum, an enemy, Syöj (w pun-jum lóm, enmity. Likewise to a compound noun, thus, A ayeng, a younger brother, A zang, like unto, after the manner of, A ayeng zang, a friend, A A wang zang lóm, friendship.

the above sense, for instance,  $\int_{\mathbf{w}}^{\mathbf{w}} lik$ , to call,  $\int_{\mathbf{w}}^{\mathbf{w}} lim$ , to walk; ( $\mathbf{w} \notin \int_{\mathbf{w}}^{\mathbf{w}} lik$ ) ( $\mathbf{w} \in \int_{\mathbf{w}}^{\mathbf{w}} lik$ 

Some nouns may be formed from verbs, by prefixing the vowel  $\mathcal{R}(\acute{a}, thus, \mathcal{C})$   $g\acute{o}$ , to love,  $\mathcal{R}(\mathcal{C})$   $\acute{a}$ - $g\acute{o}$ , love;  $\mathcal{C}$  gye, to conquer,  $\mathcal{R}(\mathcal{C})$   $\acute{a}$ -gye, victory;  $(\mathring{S})$   $\acute{b}$ -thop, to obtain,  $\mathcal{R}((\mathring{S})$   $\acute{a}$ -thop, acquisition;  $(\mathring{S})$   $\acute{b}$   $\acute{thi}$ , to arrive,  $(\mathring{S})$   $\acute{a}$ -thit, arrival, &e.

Sometimes other syllables are prefixed, thus, (Ly kryóng, to praise, &(Ly takryóng, praise, commendation; Mi thyám, to arrange, Mi (pa-thyám, arrangement, adjustment; Lo sa, to be well, & tu-sa, well, health; V cha, to annoy, to vex, (N) V nung-cha, annoyance, vexation; K (klák, to revolve, circumvent, & ta-klák, a revolution, a cycle, a circuit; Ly dóp, to be precipitous of (K rung-dóp a precipitous place.

In the conversion from verb to noun, the sense, sometimes, becomes modified, thus, it is, to lean, to rest upon, to be old, pa-ting, a walking stick; (7 ngo, to be old, ta-ngot, grey hairs, (symbolical of old age), &c.

As may be perceived in the last example, some nouns, formed from verbs ending in a vowel, assume a final consonant. Advertence, to this subject, will be hereafter made.

The Participle form, both Present and Future, may be expressed as nouns, thus, 5w ii, to speak, 5w www, ii wung, the words, the speech; \(\varta\_i \) mut, to do, \(\varta\_i \) (1)

mát tung, the deed;  $\stackrel{\checkmark}{\approx}$  ( mák, to die,  $\stackrel{\checkmark}{\approx}$  ( )  $\stackrel{\checkmark}{\approx}$  ( )  $\stackrel{\checkmark}{\approx}$  ( )  $\stackrel{\checkmark}{\approx}$   $\stackrel{\checkmark}{\approx}$   $\stackrel{\checkmark}{\approx}$   $\stackrel{\checkmark}{\approx}$  mák shang thờr lyáng ma nyin ne, there is no escape from death.

This form may be rendered more definite, by the addition of the Article  $\sum re$ , or the Plural sign, thus, (w) lók, to expend, (w) (w)

It may be also observed, that  $\stackrel{\checkmark}{\sim}$  (  $\stackrel{\checkmark}{\sim}$  mák shang, which was, in the former example, a Subjective noun, in the latter, changes to an Objective noun.

The Infinitive, (the root of the verb), alone, may often be used to represent the noun, especially in combination with the afore-mentioned Particles, thus, 5% thi, to arrive, 5% thi re, the arrival; 5% nyi, to have, to possess, 5% 37 nyi pang, the possessions; 5% lik, to call, 7% can 5% 7% 7% ho ka-su lik ma thyo nung a, did you not hear my call?

There are other modes of expressing words substantively, thus,—

Nouns may be formed from verbs by affixing the word  $\xi$  shet, which implies, strength, power, also; for, on account of, thus,  $\ddot{\mathcal{C}}(ts\acute{a}m, to hold, \ddot{\mathcal{C}}(\xi ts\acute{a}m shet, the handle, the purchase; <math>\tilde{\mathcal{C}}(ts\acute{a}m, to speak, shet, the means of speaking, the tongue; <math>\tilde{\mathcal{C}}(ts\acute{a}m, to sit, shet, to speak, shet, an article for sitting on, the seat, &c.$ 

Some verbs may, in themselves, represent Nouns, Adjectives and Adverbs; thus, (for hyop, to accompany (W f) (G go hu sa hyop sho, I shall accompany him, (for \(\xi\) (hyop mit, to make accompaniment, to accompany, (\(\xi\) (for \(\xi\) chho hyop re, the accompanying book; f) (w (for (\(\xi\)) (\(\xi\)) (\(\xi\)) hu sa hyop no o, go along with him.

## The Agentive

is expressed by the affix (O bo, whereby may be formed, the English affixes er,

man, &c., thus,  $\overline{\mathcal{A}}$  (mát, to do,  $\overline{\mathcal{A}}$  (1) mát bo, a doer;  $\widehat{\mathcal{A}}$  zúk, to work,  $\widehat{\mathcal{A}}$  (1) zúk bo, a worker;  $\widehat{\mathcal{A}}$  sót, to kill,  $\widehat{\mathcal{A}}$  (2) sót bo, a slayer;  $\widehat{\mathcal{A}}$  (3) gán, to be old,  $\widehat{\mathcal{A}}$  (6) gán bo, an old animal, (man or beast);  $\widehat{\mathcal{A}}$   $\widehat{\mathcal{A}}$   $\widehat{\mathcal{A}}$   $\widehat{\mathcal{A}}$  (1)  $\widehat{\mathcal{A}}$   $\widehat{\mathcal{A}}$  (1)  $\widehat{\mathcal{A}}$   $\widehat{\mathcal{A}}$  (2)  $\widehat{\mathcal{A}}$   $\widehat{\mathcal{A}}$  (3)  $\widehat{\mathcal{A}}$  (4)  $\widehat{\mathcal{A}}$   $\widehat{\mathcal{A}}$  (5)  $\widehat{\mathcal{A}}$   $\widehat{\mathcal{A}}$  (6)  $\widehat{\mathcal{A}}$   $\widehat{\mathcal{A}}$  (7)  $\widehat{\mathcal{A}}$   $\widehat{\mathcal{A}}$  (8)  $\widehat{\mathcal{A}}$   $\widehat{\mathcal{A}}$  (9)  $\widehat{\mathcal{A}}$   $\widehat{\mathcal{A}}$  (1)  $\widehat{\mathcal{A}}$   $\widehat{\mathcal{A}}$ 

Before (O bo, verbs, ending in a vowel, assume their final consonant, thus,  $\int \widetilde{W}$   $\widetilde{li}$ , to speak,  $\int \widetilde{W}$  (O lin bo, a speaker;  $\int \widetilde{\mathcal{E}}$   $\widetilde{shi}$ , to see,  $\int \widetilde{\mathcal{E}}$  (O shim bo, a seer, a beholder;  $\int \widetilde{\mathcal{F}}$   $\widetilde{di}$ , to come,  $\int \widetilde{\mathcal{F}}$  (O  $\widetilde{dit}$  bo, a comer, &c.

Nouns may also be formed from Adjectives, by affixing to the latter the particle (O bo, thus,  $\mathcal{R}(\tilde{\mathcal{T}}\tilde{\mathcal{V}})$ )  $\tilde{\mathcal{A}}$ -ryúm, good,  $\mathcal{R}(\tilde{\mathcal{T}}\tilde{\mathcal{V}})$  (O  $\tilde{\mathcal{A}}$ -ryúm bo, a good one;  $\mathcal{R}(\tilde{\mathcal{A}}) = \tilde{\mathcal{A}}$ -plang, above,  $\mathcal{R}(\tilde{\mathcal{A}}) = \tilde{\mathcal{A}}$ -plang bo, a higher one, a superior, &c.

(O bo, may be affixed to the following Particles indicative of the Tense, O'( búm, the present; E') shum, the euphonic alteration of the Future (E sho, or, E) shu; ‡det, the emphatic Present Participle sign; thus, £3 O'( (O zúk bam bo, one who is working; £3 E') (O zúk shum bo, one who will work; £3 ‡ (O zúk det bo, one who is working or just about to work; R(‡v) Cor R((N,5-7-6), O'( (O )Cor, -7), (F (O Cor +1)) (N)) \*(5\overline{\sigma} d-dyut sa á-lon, mik-kráp bám bo sang, mák det bo sa mák nón bo sang, tyang thyu lung dá nyi, after the battle, the sleepers, the dying and the dead, all lay co-mingled.

It may also be affixed to all Auxiliary and Compound verbs, thus, 43 (£ (0) zúk kón bo, one who causes work; 43 \(\varphi\) (0) zúk lel bo, one who has finished working; 43 \(\varphi\) (0) zúk khat bo, one capable of working.

The Particle,  $\mathcal{E}_{\mathcal{I}}$  (O shum bo, is, very generally, affixed to verbs, forming nouns of agency, thus, (7, ngot), to cut,  $(7, \mathcal{E}_{\mathcal{I}})$  (O ngot shum bo, an instrument for cutting, a cutter;  $(7, \mathcal{E}_{\mathcal{I}})$ ) (O (7, ngot)) is shum bo, material for writing, pens, &c;

O) bu, to carry, O) E') (O) bu shum bo, means of carrying, a vehicle; \*( dá, to lie, \*( E) (O) dá shum bo, an article for lying on, a couch, &c.

All Agentive formatives may be expressed by affixing to a Substantive, a verb in the Agentive form, thus, (Év ayok, work, (Év ₹(() ayok mát bo, a worker, a workman; ₹ mán, game, rv(ryák, to follow after, to pursue, ₹ rv(() mán ryák bo, a hunter; (7 ngo, fish, ti tsám, to catch, (7 ti (() ngo tsám bo, a fisherman; Å) úl, to solicit, to beg, & fix sa-nyim, alms, charity, & fix Å) (() sa-nyim úl bo, a beggar; &v) tyu, to train, to discipline, (Å on, a horse, (Â &v) (0) on tyu bo, a horse-breaker; () bu, a load, () bu, to carry, () ô) (() bu bun bo, a porter; (₹ món, drugs, Å) ul, to sell, (₹ Å) (() món ul bo, a druggist; fix li, a house, (¥ dók, to own, fix (\* (() li dók bo, a house owner; (x chho, a book, £ ya, to know, (x É (() chho yam bo, a scholar; fring, a language, ₹ v(myá, to be versed in, fr tsu, calculation), (true, myóng, to be skilled, £ (true, a stronomy, (nx skar, a star, true, calculation), (true, myóng, to be skilled, £ (true, a stronomy, (nx skar, a star, true, calculation), (true, myóng, to be skilled, £ (true, a divination, frie, mag, black), black arts, divination, frie, myóng bo, an astronomer; frie, myóng bo, (true, myóng bo, &c.), a diviner, a necromancer, &c.

# Adjectives

may, in like manner, be formed by the affix ( $\mathcal{O}$  bo, by which, either simply, or combined with other formatives, the English Adjectives of quality and manner, &c, terminating in able, ible, ful, &c, may be expressed, thus—  $\mathcal{T}\nu$ (  $ry\acute{a}m$ , to be beautiful,  $\mathcal{T}\nu$ ( ( $\mathcal{O}$   $ry\acute{a}m$  bo, beautiful;  $\mathcal{G}$ ( $g\acute{a}n$ , to be old,  $\mathcal{G}$ (( $\mathcal{O}$   $g\acute{a}n$  bo, old, aged;  $\mathcal{T}$ )  $gy\acute{a}n$ , to be troublesome,  $\mathcal{T}$ ) ( $\mathcal{T}$ )  $gy\acute{a}n$  bo, troublesome;  $\mathcal{T}$ )  $u\acute{a}t$ , to hurt, to be injurious,  $\mathcal{T}$ ) ( $\mathcal{T}$ )  $u\acute{a}t$  bo, hurtful, baneful, &c.

And so compound formatives may be expressed, thus, E kóm, silver, money,

Passive Adjectives

may be formed, from Active verbs, by affixing  $(\overset{\bullet}{\wp})$  ( $\overset{\bullet}{\wp}$  thóm bo, the agentive of the verb ( $\overset{\bullet}{\wp}$  tho, to place; thus,  $\overset{\bullet}{\lessgtr}$   $\overset{\bullet}{\i}$  to speak,  $\overset{\bullet}{\lessgtr}$  ( $\overset{\bullet}{\wp}$  ( $\overset{\bullet}{\wp}$  thóm bo, spoken;  $\overset{\bullet}{\lessgtr}$   $\overset{\bullet}{\lessgtr}$  in to write,  $\overset{\bullet}{\lessgtr}$   $\overset{\bullet}{\i}$  ( $\overset{\bullet}{\wp}$  ( $\overset{\bullet}{\wp}$  in thóm bo, written;  $\overset{\bullet}{\i}$   $\overset{\bullet}{\wp}$  zúk, to make,  $\overset{\bullet}{\i}$   $\overset{\bullet}{\i}$  ( $\overset{\bullet}{\wp}$  ( $\overset{\bullet}{\wp}$  zúk thóm bo, made of earth, earthen,  $\overset{\bullet}{\lessgtr}$   $\overset{\bullet}{\wp}$   $\overset{\bullet}{\lessgtr}$   $\overset{\bullet}{\i}$   $\overset{\bullet}{\wp}$  ( $\overset{\bullet}{\wp}$  ( $\overset{\bullet}{\wp}$  thóm bo, an earthen cooking vessel;  $\overset{\bullet}{\lessgtr}$  thók, to weave,  $\overset{\bullet}{\i}$   $\overset{\bullet}{\wp}$  ( $\overset{\bullet}{\wp}$  ( $\overset{\bullet}{\wp}$  thók thóm bo, woven,  $\overset{\bullet}{\i}$   $\overset{\bullet}{\wp}$  tór, silk,  $\overset{\bullet}{\i}$   $\overset{\bullet}{\lessgtr}$  ( $\overset{\bullet}{\wp}$  ( $\overset{\bullet}{\wp}$  ( $\overset{\bullet}{\wp}$  ( $\overset{\bullet}{\wp}$  thók thóm bo, a registered letter, &c.

Adjectives may, also, be expressed by verbs in the Participle form, in conjunction with the relative Particle ( sa; thus, ( ro, to fear, ( lóm, a road, ( roy) ( rowing sa lóm, a fearful road; fr thyan, to laugh, fr ( roy) ( ( for thyan nung sa ayok, a laughable affair; f ( mák, to die, f dak, illness, f ( rok) ( f f f mák, shang sa dak, a mortal disease; ( rok) byóng, to coax, ( f f f rok) ong kup, a child, ( rok) ( f f rok) byóng ngung sa óng kup, a coaxing, winsome child; ( f f rok) to cat, f ( f f rok) thám-pót, a fruit, ( f f f rok) ( rok) ( f rok) f rok) sa thám-pót, an edible fruit; ( f f f rok) f

Nouns and Substantives may, in like manner, be rendered Adjectively; thus, E) & yu-muk, monrning, lamentation, E) & was & yu-muk sa & tyan, a mournful, lamentable occurrence; & king, wood, (from, a box, & w. from, a box of wood, a wooden box; from pun-jeng, iron, & (from, a bar, from wood, a bar, from pun-jeng, iron, & from fat sa fyn, an earthen cooking vessel.

This form may be expressed elliptically, thus,  $(\xi)$  ( $\mathring{F}$  king rom, a wooden box;  $\mathring{S}_{\mathcal{F}}$  ( $\mathring{F}$  pun-jeng ta-rol, an iron bar;  $\mathring{F}_{\mathcal{F}}$   $\mathring{F}_{\mathcal{F}}$ ) fat fyu, an earthen cooking vessel,  $\mathring{G}(g\acute{a}l)$ , to break,  $\mathring{F}_{\mathcal{F}}$   $\mathring{F}_{\mathcal{F}}$ )  $\mathring{G}(\mathring{F}_{\mathcal{F}})$  ( $\mathring{G}_{\mathcal{F}}$ )  $\mathring{G}_{\mathcal{F}}$  ( $\mathring{G}_{\mathcal{F}}$ ) fat fyu gál thóm bo, a broken earthen cooking vessel, &c., &c.

### Nouns and Verbs, &c.

are occasionally formed by a compound of two words, some of which may be used separately, and some only in composition; thus, of tham, a thing, is prefixed to a number of words. It generally gives a modified sense to the affixed word, though in some instances, the latter, in a disconnected state, may bear altogether a different meaning, or may not be employed in Lepcha; so, (\$\frac{1}{2}\$ pôt, to fructify, \$\frac{1}{2}\$ (\$\frac{1}{2}\$ thâm-pôt, a fructified thing, ( R ( 5 á-pót), a fruit; 30 bang, (R (30 á-bang), a foundation, a stem, & (1) tham-bang, a support, the produce of the earth, &c.; To chang, to foster, bi ( ) thám-chang, a quadruped, animals inferior to (claiming the cherishment of) man; 50 bik, means a cow, but, "(50 thám-bik, implies, an insect. (6 so, rain, 2, the weather, 3, (in compos.) the state of the weather or atmosphere: (Cw song, to be clear, to be pure, (Cw (Cw so-song the morning dawn; To myar, dim, obscurity, ( so-myar, the shades of evening; ( lyóp, to flash, (au ( so-lyóp, sheet-lightning. (u sák (in compos.), the mind and its state, TV) ryú, to be good, (w(TV) sák-ryú, to rejoice; ( tóp, to support, (w) sák-tóp, to uphold the mind, to encourage, to comfort. ( lót, to return; prefixed gives signification of repetition, corresponding to the English particle re; thus, 26

# $\frac{1}{3}zik$ , to make,  $(\sqrt[4]{n})$  lót zik, to re-make;  $(\sqrt[6]{n})$  thop, to obtain,  $(\sqrt[4]{n})$  lót thop, to recover;  $(\sqrt[4]{n})$  lót  $(\sqrt$ 

## Nouns of Magnitude

may be expressed by the affixed Particle ( $\mathcal{F}$  mo, ( $\mathcal{R}(\mathcal{F}$  á-mo, mother), so— $\mathcal{F}$   $\mathcal{F}$   $\mathcal{F}$  house,  $\mathcal{F}$   $\mathcal{F}$   $\mathcal{F}$   $\mathcal{F}$  house,  $\mathcal{F}$   $\mathcal$ 

Nouns, Adjectives, and Adverbs of Intensity,

thus— $\hat{\mathcal{CN}}(gy\acute{a}p, to be much, to be numerous; \int \tilde{\mathbf{z}} \tilde{t}i, to be large, to be great; <math>\hat{\mathcal{CN}}(\mathcal{T} gy\acute{a}p mo, very much, very numerous; \int \tilde{\mathbf{z}} (\mathcal{T} ti mo, very large, very great; <math>\hat{\mathbf{z}})(\tilde{\mathbf{$ 

### A Patrial

is formed, by affixing (\$\frac{7}{mo}\$, to the name of the country, thus—\$\frac{5}{mat}\$, Tibet, \$\frac{5}{mat}\$ (\$\frac{7}{mo}\$ pat mo, a Tibetan; \$\frac{3}{mo}\$) pr\(\delta\$, Butan, \$\frac{3}{mo}\$ (\$\frac{7}{mo}\$ pr\(\delta\$-mo, a Butian, or, (as commonly called) a Butia; \$\frac{5}{mo}\$ \$\frac{5}{mo}\$ phi-ling, Europe, \$\frac{5}{mo}\$ \$\frac{5}{mo}\$ (\$\frac{7}{mo}\$ phi-ling mo, an European, &c.\*

<sup>\*</sup> Observe (7 mo, as a particle of magnitude, with the Latin suffix supre-mo, extre-mo, pri-mo, ulti-mo, &c.; also Sax. ma, more; mæst, mo-est = most, &e., &e.

This (7 mo, is simply the basic creative m, (See m, and Diagram in Powers of Letters,) with the vowel affixed. In Lepcha, 7 m, in itself forms one of the substantive verbs, is, am, was; (it means also, to pray, synonymous with, to create, to make; "ask and ye shall receive;" whence Lep. (7 mo, = R( (7 á-mo, = Heb. D8 ám, a mother, (Eng. am, [being]); (so Lat. a-mo love, the flow that engenders [itself], produces, makes). In Tib. 31 m represents an indefinite article, a, an, (being, matter); likewise, the capital, the stock, (the Source, whence all floweth); hence also, mother. In Sanskrit 11 má, means, to create, to produce, also, mother. 'Arabic 6 má, water, semen, a mother, (productive flow); Persian 6 má, we, (beings); Lepcha

#### Nouns of Diminutiveness

are formed, by the affix  $\stackrel{\circ}{=}$  kup,  $(\mathcal{R}(\stackrel{\circ}{=}) \stackrel{\circ}{a} \cdot kup$ , a child, little); so,  $\stackrel{\circ}{\int}\widetilde{W} \stackrel{\circ}{=}$  ii kup, a small house, a cottage;  $\stackrel{\circ}{\int}\mathcal{V} \stackrel{\circ}{=} fyu$  kup, a pipkin;  $\stackrel{\circ}{\cdot}(\mathcal{R} \stackrel{\circ}{\circ} ng)$ , a child,  $\stackrel{\circ}{\cdot}(\mathcal{R} \stackrel{\circ}{\circ} ng)$   $\stackrel{\circ}{=} fyu$  fyu fyu fyu, the little Rung-nyit river. Like  $\stackrel{\circ}{\cdot}(\mathcal{R} \stackrel{\circ}{\circ} ng)$ , it may be affixed to a verb, implying minuteness, forming and giving emphasis to

( $\overline{\mathcal{K}}$  mo, a female, (sex); Chin.  $\overline{\mathbb{H}}$  mo, mother; Sax. moder, Lat. mater, ( $\mu\acute{\eta}\tau\rho a$  a womb); mulier &c.; a genitrix; (so, milk, the flow and power of m, productive force flowing from the  $\mu a\mu\mu a$ , the productive source; see l, k, &c. in P. of L.) The word man is compounded of above creative m with the basic formative n, flowing with primitive force; hence man (Chin.  $\overrightarrow{\mathcal{K}}$  min men,) simply signifies, the created being; emphatically, above all other ani-ma. It was formerly, like the Lepcha  $\overleftarrow{\mathcal{K}}$  ma-rô, applied to either sex; so he-man, she-man, &c.; so also wo-man, (root, Lep.  $\overleftarrow{\mathcal{K}}$  w, to be worthy, worth; Privative, Sax. wa, sorrow, woe, ("in sorrow shalt thou bring forth children"); Sansk.  $\widehat{a}$  we, to weave; Sax. wefan, to weave; wef, wif, a woman, a wife, = a weaver; so Lep. ( $\overleftarrow{\mathcal{K}}$  wo-mo, a spindle, a spinning-wheel,—symbolical of the flow of the life, and work of a woman. Sax. wer, a man (the primeval flow of w,) is applied to the male; (see w, r, &c. in Powers of Letters).

The same word man is seen flowing with privative force in the Lep. (mán, to wan, to want, to be minus, adverb, no, not; Sansk. Hi má, no, not, non; Heb. (NO) mán, to refuse, to deny; Arab. (who mán, to forbid; Sax. man, sin, evil; Lat. mal, malus, &c. &c. We have it again with primitive power in Sansk. Hi man, the soul, the spirit, HI mán, honor, (honor, literally, flowing with high, living spirit: privative, Fr. honi, evil, dishonor). In Latin we find mo, as a suffix to ho, ho-mo, signifying man, (not radically, as has been rendered, from humus earth-born; but simply born of or created with h, (life). In Chinese ho, is a radical, and frequent recurring word, implying a primitive flow, as, ho, to breathe forth; ho, air; ho, fire; ho, sound; ho, a river, (all flowing forth); ho, good, (primitive); ho, to unite, (the flow round, the circular flow); ho, grain, (the fuel, the support of life); ho, hue, blood = (the flow = life), &c. So Heb. hi, in jah, in jah, in jah, lit. existing, being, (the Being, I am); Arab. ho, hu, he is, (the Being); Heb. Nin hoa, he, the Being; Arab. hoa, the air, (the spirit); Hind. hoa, was; ho, art; how hoa, art; how hoa, he, the Being); Lep. Ho hot hou, (the Being); Lep. Ho house, (of he), Sax. and Eng. his, (the Being); Lep. How hoa, han, a mutual flow, [of the Persons]), Sansk. Ham, we (Sax. hwám, whom;) Lep. Hill. (Arab. pham, a mutual flow, [of the Persons]), Sansk. Ham, we (Sax. hwám, whom;) Lep. How hos hoa.

Noun, Adjective, and Adverb,

thus— $\sqrt{3}$  chu, to be small,  $\sqrt{3}$   $\stackrel{\circ}{\in}$   $\sqrt{5}$  chu kup re, the small one, the little one; (# $\sqrt{3}$   $\stackrel{\circ}{\in}$   $\sqrt{5}$   $\stackrel{\circ}{\approx}$   $\stackrel{\circ}{\circ}$  (zo chu kup nyi bám, there is only a very little rice; # $\sqrt{3}$   $\stackrel{\circ}{\in}$   $\sqrt{3}$   $\stackrel{\circ}{\in}$   $\sqrt{3}$   $\stackrel{\circ}{\in}$   $\sqrt{3}$  hu chu kup mát ma zo ne, he only ate very little.\*

The Season, or Appropriate time

for anything, is expressed by the suffix (Frin, and may be affixed to Substantives,

ye, you; Lep. ¥)£3 hu-yú, Sax. heo, hii, &c. Eng. they; Inflect. ϒ)ξ3 hu-yúm, Sax. heom, hem, Eng. them; Sax. Gen. hi-ra, of them, (relatively, of the being); comparatively, Sax. heah, hiah, high; hiera, higher, (Gr. ἰερός, appertaining to [ἔς, εἰμί the Being] the Gods, [the eternal flow], Lat. hæres, the heir, the successor, [the flow on flow]), Ger. herr, man, (hon.); Sax. herra, a lord, Gr. ἤρως, Lat. heros, a hero, (emphatically, a man, a being). So we have Arab. 

mai, implying extension, Sans. ਜੁਚਾ ma-há, great, (high flow, life), &c. In the Ho language, ho, means a man. (For the root and the power of h, in these, and in all other words, see h, in Powers of Letters.)

The Lepcha word **3** ( ma-ro, is seen flowing with primitive force in the Heb. N mara, erect (as man), high, exalted, Chaldee ma-ra, a great man, (Arab. mir), a prince, a lord; (Sax. mere, Lat. maris, Fr. mer, [mere, mother,] a lake, a sea, (whence the waters [the spirits] flow and return); Hind. Hind. Compare also Lep. **3** ( ma-ro, with the Latin word mas, (ma's, of or belonging to the being), dropping the r and resuming it again in the inflection, ma-ris, whence, Mars, martial, &c., so also, mos, mo-ris, of, or appertaining to the (primitive, the right) way of man = mo-ral, &c. The privative force is at once seen in such words, as Lep. **3** (ma-ri, dirt, pollution, Sansk. **x** mri, **n** ( ma-ra, Lat. mors, mortis, (μορτόs,) of or appertaining to the (μόροs) destiny of man = death; Pers. mard, (prim.) a man; mar-dah, (life flown), dead, Eng. murder, &c.; mor-tality. (Note also, **3** ) ma-rum, the allotted period of life; likewise, mar-ra, an evil spirit of great malignity [Sans. **x** (r. μορμώ) whose influence is fatal; so, Heb. ND a spreading evil, [Lev. xiii. 51, ΠΠΝD translated, a fretting leprosy], Ditter, Sans. **x** a desert, without water, [without συ spirit, life]; so, Gr. μαραίνω, μάρανσις, a flow to naught, to death; Eng. to mar, murr, murrain, &c., &c.;—see, definition of primitive and privative letters in P. of L.). So also Lep. **3** m, negative, privative, not, without; Tib. A má, not, Pers. muá, dead, (without a), Heb. D mat, dead, (without at), Arab. mot, repose, death, (without ol), &c. &c.; (see m, §c. in Powers of Letters).

In making, here, these few desultory observations, it is not my object to give an exposition of the powers of letters, nor would it be possible to do so within the limits of a foot-note; but I hope, shortly, to publish a work, with a diagram, showing the true Powers of Letters; exponential of the basis of all language and tongues.

<sup>\* £</sup> Kup, a child, a cub, &c.

or verbs, thus, (w ayok, work, (w ( ayok rón, work time; w lyón, play, w lyón rón, play time; w ayok, to reap, w ( ayok rón, reaping time, harvest, &c.

Nouns expressing—time, the period of,—may be expressed by the word, (so thok, thus, (& ing, a child, (& (so ing thok, childhood; \(\inftige\) (\(\inftige\) pa-nyim, an old man, \(\inftige\) \(\inftige\) (\(\inftige\) = (\(\inftige\) nan, \(\inftige\) (\(\inftige\) = (\(\inftige\) nii thok, a generation, a period of one generation. It is also affixed to verbs, in the form of abstract nouns, thus, \(\inftige\) \(\inftige\) z\(\inftige\), to live, \(\inftige\) \(\inftig\) \(\inftige\) \(\inftige\) \(\inftige\) \(\inftig\)

## Adjectives

expressing worthy, deserving of, fit for, proper, may be formed from verbs by affixing the suffix ( $\cancel{x}$  chhok, thus—  $\cancel{w}$ ) lun, to reprimand,  $\cancel{w}$ ) ( $\cancel{x}$  lun chhok, fit to be reprimanded, blameworthy, reprehensible; ( $\cancel{x}$  kryón to praise, ( $\cancel{x}$  kryón chhok, deserving of praise, praiseworthy, commendable; ( $\cancel{x}$  zo, to eat, ( $\cancel{w}$  ( $\cancel{x}$  zon chhok, fit for eating, edible.

This form of speech may be also expressed, by the verb  $\overset{\circ}{\mathcal{S}}$  thup, to be fitting to be admissible, &c., thus,  $\overset{\circ}{\mathcal{H}}\overset{\circ}{\mathcal{S}}$  zóm thup, admissible food, food fit for eating, &c.; it likewise may be rendered by the particle  $\overset{\circ}{\mathcal{E}}$  shet, for, on account of, so,  $\overset{\circ}{\mathcal{H}}\overset{\circ}{\mathcal{E}}$  zóm shet, for eating, edible, (see also,  $\overset{\circ}{\mathcal{E}}$  shet, p. 97).

# Comparative Similitude

may be expressed by the suffix, If zang, thus, R() If á-re zang, like this; (R) If o-re zang, like that; R(I) I If á-chu re zang, like that down there; R(I) If á-kup zang, like a child, childish; (R) If óng zang, boyish; EN) If ta-ayu zang, womanish; ENI If ta-gri zang, manly; N(O) If pa-no zang, king-like, kingly; (Cou) If so-zang, cold, (If (Cou) If I) If (E hó so-zang re zang nyóng, do you feel cold, (literally, after the manner of cold).

#### External Resemblance

may be indicated by the particle 3mu, thus, 4dak, to be sick, 43 dak mu, sickly; 3mak mu, deathlike; 3mak mu, an eatable appearance, palatable looking, &c.

From Substantives, derived from the Tibetan, Adjectives of intensity, expressing possession, fulness, &c., may be formed by the addition of the particles,  $\hat{\chi}$  chen, and  $\hat{\chi}$  den, (derived from the Tibetan adjective formatives, &pehen, &plan, thus, ( $\tilde{\chi}$  nor, wealth, ( $\tilde{\chi}$   $\hat{\chi}$  norden, rich, wealthy;  $\hat{\chi}$   $\hat{\chi}$  rin chen, valuable, costly; ( $\tilde{\chi}$   $\hat{\chi}$  nong chen, (\$5.25 snang-chan, full of light) invaluable, very precious;  $\hat{\chi}$   $\hat{\chi}$  in-chen, headed character, (\$5.25 dbu chan, large Tibetan character). A superlative may be formed by the suffix ( $\hat{\chi}$  chhok, as explained under head of Degrees of Comparison, (page 32), &c.

## 2nd.—Of Negation.

The negative, no, is expressed by,  $\mathcal{F}(Q)$  má ne,  $\mathcal{F}(M)$  mán,  $\mathcal{F}(Q)$  mán ne, as stated under head of Adverbs.

A verb is expressed negatively by prefixing the particle,  $\mathcal{F}$  ma, and affixing  $\mathcal{Q}$  ne; thus,  $\mathcal{E}$  ya, to know,  $\mathcal{F}$   $\mathcal{E}$   $\mathcal{Q}$  ma ya ne, not to know;  $\mathcal{F}$   $\mathcal{E}$  shi, to see,  $\mathcal{F}$   $\mathcal{F}$   $\mathcal{Q}$  ma shi ne, not to see;  $\mathcal{F}$  son, to be dry,  $\mathcal{F}$  ( $\mathcal{F}$  ya ma shi ne, not to be dry.

When a verbal Particle forms part of the sentence, it follows the negative sign, and the  $\mathcal{A}$  ne becomes changed to  $\mathcal{A}$  na, thus, ( $\mathcal{A}$   $\mathcal{A}$   $\mathcal{A}$   $\mathcal{O}$   $\mathcal{O}$  go ma nong na

bám, I am not going, # 3 & A (& hu ma nóng na sho, he will not go; # 3 & A A & R hu ma nóng na shang a, will he not go? &c.

In the employment however of the present participle, the negative particle is incorporated in the participle sign; thus,  $\int \widetilde{W} \cdot \widetilde{Q} \cdot \widetilde{V} \cdot \widetilde{U} \cdot \widetilde{U} \cdot \widetilde{U}$ , speaking,  $\mathcal{F} \cdot \int \widetilde{W} \cdot \widetilde{U} \cdot \widetilde{U} \cdot \widetilde{U}$ , ma li nung, not speaking;  $\widetilde{\mathcal{F}}(\cdot, \mathcal{E})$  mát tung, doing,  $\widetilde{\mathcal{F}} \cdot \widetilde{\mathcal{F}}(\cdot, \mathcal{E})$  ma mát nung, not doing.

Another negative particle is expressed by, O' num. This appears to be a coalesced form of the particles  $\mathcal{F}$  ma, O na; thus, ( $\mathcal{G}$ )  $\mathcal{F}$   $\mathcal{F}$  ( $\mathcal{F}$  go pi ma o, I am writing, ( $\mathcal{F}$ )  $\mathcal{F}$   $\mathcal{F}$ 

## A Negative Agentive

may be rendered by affixing (O bo, to the preceding particle, Ö num, united to a verb; this forms nouns and adjectives of negation, represented in English by the prefixed particles un, in, ir, &c.; thus, (& jóng, to be experienced, & (& Ö) (O ma jóng num bo, an inexperienced person, inexperienced; & (& Ö) (O fullyeng ma jóng num bo, an inexperienced youth; (f) khu, to be able; & Ö) (O ma khun num bo, unable, impracticable; & D) (O ma thup num bo, improper; & (W Ö) (O ma lyok num bo, unlike; & A Ö) (O ma zak num bo, incorrect; & (A d-tyan, an occurrence, & A TD) Ö) (O á-tyan ma ryú num bo, an unlucky event, an inauspicious, unpropitious occurrence; A chik, to measure, measurement, A C O) (O chik ma khun num bo, immeasurable; A C C krin so, gratitude, A C O) (O krin so ma ya num bo, not to know gratitude, ungrateful; A)

krút, counsel, (x chhóm, to agree, 53 7 (x ö) (0 krút ma chhóm num bo, not agreeing in counsel, dissentient, &c.

The English privative particle "less", &c., is particularly expressed by affixing to a noun,  $\mathcal{F} \subseteq \mathcal{F} \subseteq \mathcal{F}$ 

## An Adjective

## Adverbs of Negation

may be formed by affixing  $\sqrt{3}$   $\approx \sqrt{2}$   $\approx \sqrt{2}$  ma nyin ne, to the affirmatives, thus,  $\approx \sqrt{2}$   $\approx$ 

Verbs in the negative form, may be used adverbially, thus,  $\frac{1}{3}$  ehhet, to stop, to cease,  $\frac{1}{3}$   $\frac{1}{3}$  ma ehhet ne, not to cease; ((w) E) so yu, to rain, ((w)  $\frac{1}{3}$   $\frac{1}{3}$  8) so ma ehhet na yu, to rain without ceasing, incessantly; () ro, to fear,  $\frac{1}{3}$  (() ma ro na nóng, to go along fearlessly; this form may be more fully expressed by adding the conjunctive participle sign; or the Auxiliary verb,  $\frac{1}{3}$  (mát, may be introduced, thus,  $\frac{1}{3}$   $\frac{1}{3}$   $\frac{1}{3}$  ma ching na lung zúk, or,  $\frac{1}{3}$   $\frac{1}{3}$   $\frac{1}{3}$   $\frac{1}{3}$  ma ching na lung zúk, or,  $\frac{1}{3}$   $\frac{1}{3}$   $\frac{1}{3}$   $\frac{1}{3}$ 

表(前) ma ching na mát zúk, to work or do anything without thinking, thoughtlessly.

Negation is emphatically expressed, by the adverbial particle  $\mathfrak{W}$  la, affixed to the verb, and a repetition of the latter in the negative; thus, ( $\mathfrak{W}$   $\mathfrak{S}$   $\mathfrak{S}$ 

But this disconnection does not take place, when the dissyllabic word is a substantive, or a verb rendered as a noun, and governed by another verb; the negative particles would, in this case, be affixed to the governing verb; thus,  $(\mathcal{E}_{\nu} \not= \nu)$  (or,  $(\mathcal{E}_{\nu}) \not= \mathcal{E}_{\mathcal{O}} \not= \mathcal{E}_{$ 

The negative is, sometimes, expressed by either one of the two particles singly, or, as before remarked, a negative particle may be surposed; thus,  $\mathcal{F}_{\mathcal{E}}$  ma  $\mathcal{F}_{\mathcal{A}}$ , or,  $\mathcal{F}_{\mathcal{E}}$  ma  $\mathcal{F}_{\mathcal{A}}$ , don't know;  $\mathcal{F}_{\mathcal{E}}$  ma khun, can't, impossible;  $\mathcal{F}_{\mathcal{E}}$  ma shin, can't see;  $\mathcal{F}_{\mathcal{E}}$  mát ma mát, doing or not doing;  $\mathcal{F}_{\mathcal{E}}$  ( $\mathcal{F}_{\mathcal{E}}$ )  $\mathcal{F}_{\mathcal{E}}$  mát na mát,  $\mathcal{F}_{\mathcal{E}}$  na zú, dying or not dying, living or dead.

A form of negation was expressed by affixing to the verb the particle  $\gtrsim$  (R ta-o; thus, (WR)) If we is (3)  $\approx$  (R go á-re zang sa thám móng myón ta-o, I would 28

not dream of such a thing. This form, though sometimes found in books, would, now, be very rarely used in colloquy.

### The Tibetan Negative

particle  $\frac{\pi}{2}$  met, ( $\frac{3\pi}{2}$  med), is sometimes affixed to verbs derived from the Tibetan; thus,  $\frac{\pi}{2}$  nong-met, without value, valueless, (from  $\frac{\pi}{2}$  nong-med, destitute of light);  $\frac{\pi}{2}$  dok-met, ( $\frac{\pi}{2}$  solution med, without an owner, ownerless;  $\frac{\pi}{2}$  in-met, ownerless; where  $\frac{\pi}{2}$  is the small Tibetan character.

## The Negative Imperative

is formed, by changing the affixed particle Q ne, into  $\partial N$  nun; thus,  $\nabla N$   $\partial N$  ma N nun, do not speak;  $\nabla N$  ma ro nun, do not fear.

When the verb ends in a consonant, the final may be reduplicated and embodied in the negative postposition, or it is optional not to do so; thus,  $\vec{z} = \vec{z} (\vec{z}) ma \ mát \ tun$ , or,  $\vec{z} = \vec{z} (\vec{z}) ma \ mát \ nun$ , do not, don't;  $\vec{z} = \vec{z} (\vec{z}) ma \ mát \ nun$ , do not make a noise;  $\vec{z} = \vec{z} (\vec{z}) \vec{z} ma \ hryóp \ pun$ , do not ery;  $\vec{z} = \vec{z} \vec{z} \vec{z} ma \ nun$ , do not drink, &c.; or,  $\vec{\omega} = \vec{z} ma$  nun, may, at pleasure, be used with all; the reduplication of the final, however, is in general to be preferred.

## 3rd .- Of Inflection.

There is not much inflection in the Lepcha language, but some words, when transmuted from verb to noun, or adjective, or before certain particles and auxiliary verbs, undergo a degree of change.

Substantive nouns are uninflected by number or ease. The form of inflection, in the declension of pronouns, has been given under the head of pronouns.

Verbs, ending in a vowel, when changed to the simple form of adjectives, by the addition of the prefix  $\mathcal{R}(a, a)$  invariably, (when capable of final inflection), assume

the final m; thus,  $\omega \hat{j} s \dot{u}$ , to be hot, to be pungent,  $\mathcal{R}(\hat{\omega}) \hat{j} \hat{u}$ -s $\hat{u}m$ , hot, pungent; (see also under head of adjectives, pages 30, 31).

All verbs are not inflected, (as exemplified in pages 31 and 47), but such as do take inflection, take it before auxiliary verbs, (not indicative of tense), such as (5) khu, to be able; (5) kel, to be finished; (5) (yát, to desire; (5) (mát, to make, to do, &c. Also before particles and words forming adjectives and nouns of agency, manner, place, &c., as (5) bo, (5) lut, (5) lu, (

Nouns or formative adjectives, formed from verbs ending in a vowel, when inflected, may assume either of the three (3) finals, "m," n, or t, according as custom or a regard to euphony may have prescribed. Nouns generally take the last mentioned final, only a very few, formed with the prefixed  $\mathcal{R}(d, possess the final n, (not including such as are derived from verbs ending in <math>(ng)$ .

The following are examples-

Verb.	Adjective.	Noun.
63 shú, to be fat,	R( E) á-shúm, fat,	R(E) á-shút, fat.
ານ 3 ryú, to be good,	R(τη ά-ryúm, good,	sák-ryút, pleasure, cheerfulness.
A.T. T.		(R()* á-dit, a coming.
5\ di, to come,	R(5 4 á-dim, coming,	R(5\vec{\pi} \delta-dit, a coming.  \(\int(\mathbb{A}(\vec{\pi})\vec{\pi} \side sik-\dim, \text{pleasure,}\)
		satisfaction.
J3 tsú, to boil,	X( 📆 á-tsúm, boiling,	spirits, gaiety, hilarity.
	~ ~	spirits, gaiety, hilarity.
Za, to be warm,	R( Žá-am, warm,	
55 thi, to arrive,	55 (O thit bo, Ag. arriver,	R( 5 á-thit, arrival.
<b>★v)</b> dyu, to fight,	*v) (O dyut bo, a fighter,	ス(ギャ) á-dyut, war, battle.
2) tu, to be ominous,	¿\ (1) tum bo, ominous,	\{ \mathbb{R}(\varphi)\delta \delta \text{tum}, \text{ the evil effect of the omen.} \}
	, ,	the omen.

(FV myong, to be versed in,

(FV (O myong bo, one versed in.

(F hóng, to be accustomed to,

(F hóng, to be low,

(F (O hóng bo, hollow.

(Cu (O sóng bo, endowed with.

(E shong, to dry,

&c.

Inflection is not affected by the intervention of a word or words between the inflected and inflecting verb; thus,  $\int \widetilde{W} \widetilde{li}$ , to speak,  $\int \widetilde{W} \widetilde{U} \int lin khu$ , to be able to speak,  $\int \widetilde{W} + \widetilde{U} \int Q \lim ma khun ne$ , to be unable to speak;  $\int \widetilde{W} + \widetilde{U} \int Q \lim ma \widetilde{la} ne$ , not to dare to speak;  $\int \widetilde{W} + \widetilde{U} \int \widetilde{U} \int \widetilde{U} + \widetilde{U} \int \widetilde{U} \int \widetilde{U} + \widetilde{U} + \widetilde{U} \int \widetilde{U} + \widetilde{U} +$ 

Inflection does not take place in verbs that are directly derived from the Tibetan; thus,  $\mathfrak{G}_{j}^{3}j\dot{u}$ , to sit,  $\mathfrak{G}_{j}^{3}(0)j\dot{u}$  bo, a sitter, (never  $j\dot{u}n$  bo), &c.

12)

An exception to this rule is met with in the particle  $\frac{1}{2}$  det; verbs, ending in a vowel, are inflected before it; thus,  $\int_{0}^{\infty} \frac{1}{2} din det$ , speaking, or just about to speak;  $\int_{0}^{\infty} \frac{1}{2} dit det$ , coming, or just about to come. (No other verb or particle, representative of the tense, such as ban, ngan, sho, fat, shang, lung, &c., occasions inflection. The verb  $\int_{0}^{\infty} k \delta n$ , [before which inflection takes place], is indicative of the imperative mood, and is an auxiliary verb similar to khu, lel,  $\delta e$ .

Also before the verb  $(\bigcap n \acute{o}ng)$ , to go, no inflection takes place;  $(\bigcap n \acute{o}n)$ , forming a past tense, as,  $(\bigcap n \acute{o}n)$ ,  $(\bigcap n \acute{o}n)$ , he arrived, of course does not inflect, and though sometimes acting apparently as an auxiliary verb; as,  $(\bigcap n \acute{o}n)$   $(\bigcap n \acute{o}n)$   $(\bigcap n \acute{o}n)$ , went to speak to him; it is in fact independent of the preceding verb, the sentence being elliptical, as explained in page 51.

The above are rules for inflection and non-inflection, as far as can be laid down.

A little observation and practice will soon enable the learner to acquire the knowledge of what words do, or do not take inflection.

## 4.—Of Numeration.

The Lepcha Numerals are similar to the Tibetan. The figures, and the written denominations, are as follows:

#### Cardinal Numbers.

Eleven, twelve and the 'teens are expressed by affixing (tháp, to the digits. combined with # \\$\ ka-ti, ten, thus, twelve

11 99 ESEC & ka-ti kát tháp, eleven. 12 93 ESE & ka-ti nyat tháp,

This form is generally abbreviated, by leaving out 45 ka-ti, thus-

13 9 \( \tilde{\cute{\cie{\cut

14 9= 550 % (fa-li tháp, fourteen. 18 9< E ) % (ka-ku tháp, eighteen.

15 911 5 (7 % fa-ngo tháp, fifteen. 19 9 & E (Ev ) ka-kyót tháp, nineteen.

16 95 & (ta-rak tháp, sixteen. 20 30 (( £(khá kát, twenty, one score.

and so on, adding one, two, &c., and then proceeding on by scores, of El Cu El khá kát sa kát, twenty-one; ((E(Co Z khá kát sa nyat, twenty-two, &c.; (() E(Co ESE khá kát sa ka-ti, thirty; U(E(W ESE E( & ( khá kát sa ka-ti kát tháp, or, (S( E( Cw E( ) ( khá kát sa kát tháp, thirty-one; ()( E( Cw E ) ( khá kát sa nyat thán. thirty-two, &c.; o( khá nyat, forty; o( khá nyat sa ka-ti, fifty, &c.\*

The Japanese humarals are chinese. Some of these are like Japanese. 2. ni. 3. San 590 5 roko g ku.

<sup>\*</sup> This form was of course very cumbersome and awkward, entirely preventing the teaching of ordinary arithmetic. A decimal mode was necessary; which the Lepchas, on being taught, at once saw the advantage of, and learned with avidity. In a school which I established, during the short period I had the opportunity of conducting it, the Lepchas made great progress in arithmetic; and now, on all occasions when counting, they adopt the decimal mode taught them.

For the reason mentioned in the foot note, I altered this mode of reckoning, by introducing a regular decimal system.  $\not\in ka$ , is an abbreviation of, and stands for  $\not\in \int \stackrel{\sim}{\triangleright} ka - ti$ , ten, therefore from ten upwards, the notation may be expressed,  $\not\in \stackrel{\sim}{\models} (ka \ k\acute{a}t \ sa \ k\acute{a}t)$ , eleven;  $\not\in \stackrel{\sim}{\models} (ka \ k\acute{a}t \ sa \ k\acute{a}t)$ , eleven;  $\not\in \stackrel{\sim}{\models} (ka \ k\acute{a}t \ sa \ ka - ky\acute{b}t)$ , nineteen.

600 500 (We) gyó ta-rak six hundred.

700 voo (W & Ev gyó ka-kyak, seven hundred.

800 400 (W ##) gyó ka-ku, eight hundred.

900 Coo (W & (Ev gyó ka-kyót, nine hundred.

999 RRR (TW E (Ev Cw E (Ev Cw E (Ev gyó ka-kyót sa ka ka-kyót sa ka-kyót, nine hundred and ninety-nine.

1000 9000 ( ( ) ( ) E ( tong-hrók kát, one thousand.

1010 9090 ( ( ) E ( Co E ) tong-hrók kát sa ka-ti, one thousand and ten.

1011 9099 (EFF E ( Cw E ( C tong-hrok kát sa kát tháp, one thousand and

1020 9030 (S() E( Cw E = tong-hrók kát sa ka nyat, one thousand and twenty.

2000 3000 (& th & tong-hrók nyat, two thousand.

10,000 90000 5th (Co E hri-tsho kát, ten thousand, one myriad.

Öζ (Co Ξ (búm tsho kát, or Öζ Ξ (búm kát, one hundred thousand, one lakh.

(Co Ξ (so-yá kát, one million. - (Os Ξ (che-wó kát, ten millions, one kror.

(2) 2) E( túng-chhúr kát, a hundred millions.

For ther-bim kát, a thousand millions.

(\$\frac{1}{15}\fra

(Cu (Cu E( E( sósó-yá kát, a billion.

The large numbers are taken from the Tibetan.

### The Ordinals

are formed from the cardinals by affixing to the latter the particle (0 bo; thus,  $\mathcal{E}(0)$  kát bo, the first;  $\mathcal{E}(0)$  nyát bo, the second;  $\mathcal{E}(0)$  sám bo, the third;  $\mathcal{E}(0)$  to, the fourth, &c.

To this an adverbial signification may be given by adding  $\omega$  sa, or  $\mathcal{L}(k\acute{a};$  thus,  $\mathcal{L}(0)$   $\omega$  kát bo sa, or  $\mathcal{L}(k\acute{a}t$  bo ká, with reference to the first, firstly, or  $\omega$  lyáng, may be prefixed, so,  $\omega$   $\mathcal{L}(0)$   $\mathcal{L}(0)$   $\mathcal{L}(0)$  kát bo ká, in the first place, firstly.

# Multiplicative terms,

expressing times, fold, are effected by affixing to the cardinal numbers  $\int \mathcal{S}_{\nu} thyin$ , or  $(+\nu) dyóm$ ; or by prefixing  $(\mathcal{D} pho)$ ; thus,  $\bar{\mathcal{E}}(\int \mathcal{S}_{\nu}) k\acute{a}t thyin$ ,  $\bar{\mathcal{E}}((+\nu) k\acute{a}t dyóm)$ , or  $(\mathcal{D} + (-\nu) k\acute{a}t)$ , one time, once;  $\bar{\mathcal{E}}(\int \mathcal{S}_{\nu}) nyat thyin$ , &c., twice;  $(\mathcal{D} + (-\nu) k\acute{a}t)$  four times,  $(\mathcal{D} + (-\nu) k\acute{a}t)$  for  $(-\nu) k\acute{a}t$  for time, &c.,

### Distributive Numerals

may be formed by reduplicating the cardinals with  $\omega$  sa, intervening: thus,  $\bar{\xi}(\omega)$   $\bar{\xi}(\omega)$  sa kát, one by one,  $\bar{\xi}(\omega)$  nyat sa nyat, two by two, &c.

### Collective Numbers

are denoted, by different words, according to their significations; thus, the term to express two (persons or things), is expressed relatively (as shown under head of Pronouns), by affixing to the pronoun  $\int \widetilde{\mathcal{K}} nyi$ , as, if  $\int \widetilde{\mathcal{K}} hu \cdot nyi$ , those two persons or things;  $\widetilde{\mathcal{K}}$  nyum, the two, both. Double (joined together) is rendered by  $(\int ) bry \acute{o}k$ , &c., as  $(\int \widetilde{\mathcal{K}}) \widetilde{\mathcal{K}} (0) (0) sa \cdot dyar \cdot mi bry \acute{o}k bo$ , a double barrelled gun. Numbers, crowds, flocks, herds, &c., are expressed by  $(\widetilde{\mathcal{K}}) (0) \widetilde{\mathcal{K}} (0) \widetilde{\mathcal{K}} (0) \widetilde{\mathcal{K}} (0)$ ,  $\widetilde{\mathcal{K}} (0) \widetilde{\mathcal{K}} (0) \widetilde{\mathcal{K}} (0)$ ,  $\widetilde{\mathcal{K}} (0) \widetilde{\mathcal{K}} (0) \widetilde{\mathcal{K}} (0)$ , a flock of sheep,  $\int \widetilde{\mathcal{K}} (0) \widetilde{\mathcal{K}} \widetilde{\mathcal{K}}$ 

A time, a turn, is expressed by ( $\mathfrak{A} \overset{\circ}{\mathfrak{N}}$  po-len, (sometimes, ( $\mathfrak{A} \overset{\circ}{\mathfrak{N}}$  pho-len); thus,  $\mathcal{A} \overset{\circ}{\mathfrak{N}} \overset{\circ}{\mathfrak{N}$ 

# PART VI.

# SYNTAX; FIGURATIVE AND HONORARY SPEECH; EXPLETIVES, &c., &c.

# 1.—Of Syntax.

The simplicity of the Lepcha language; the paucity of inflection, obviating the necessity of forms of concord in gender, number or case, or in the government of verbs, &c.; and with what has already, in this work, been said on the subject, leave little that needs explanation from syntax: a few remarks, however, may be deemed requisite.

In the formation of a sentence, the governing noun or the subject is, generally, placed first, the predicate follows; the object in the predicate clause precedes the verb; thus,  $\omega$  (& &) (&) sa-kon king tyót, Sakon felled a tree, (literally, Sakon tree felled).

The Article is seldom expressed, but when required the numeral adjective  $\mathcal{L}(k\acute{a}t,$  one, a; or the particle  $\mathcal{L}(k\acute{a}t,$  or the particle  $\mathcal{L}(k\acute{a}t,$ 

Adjectives formed with the prefixed  $\mathcal{R}(\acute{a}, \text{ as a rule, follow the noun; thus, } \mathcal{R}(5)$  cháng-gủ á-tim, a large wolf. Sometimes, however, the adjectives may precede the noun; thus,  $\mathcal{R}(\mathcal{T}(\acute{\mathbf{W}}\acute{a}-m\acute{a} l\acute{b}m, \text{ a secret road; but this may be considered to be an hyperbaton, not the regular form.$ 

The objective case of a sentence, (either simple or compound), may be distinctly rendered by the inflected form of the article; thus, A(A) R(F) T N) E R(-V) T Color form re luk-kup á-chum rem thá, the great wolf ate the small lamb, (lit. wolf great the, lamb small the, ate); and how for any color for a subject to the small the, ate); and how for a subject to the small lamb, (lit. wolf great the, lamb small the, ate); and how for a subject to sa-thung num sa-chi sa-gyeng sa-tyo sa-bur sa-ka sa-pyuk re re sa kát num sót, thar, choral, hog-deer, musk-deer, barking-deer, ibex, one of each was killed by a tiger, (lit. a tiger, different animals, of each, one killed). But in general, the articles are dispensed with altogether; they however become useful in indicating the objective case, in a sentence which might be ambiguous without inflection.

Adjectives commencing with  $\mathcal{R}(\acute{a}, )$  when preceded by a noun, may sometimes drop the  $\mathcal{R}(\acute{a}; )$  thus,  $\mathcal{R}()$   $\mathring{\mathcal{H}})$   $\mathring{a}$ -hrim, hot,  $\mathcal{R}()$   $\mathring{\mathcal{H}})$   $\mathring{a}$  ing hrim, hot water;  $\mathcal{R}()$   $\mathring{\mathcal{H}})$   $\mathring{a}$ -hyang, cold,  $\mathcal{R}()$   $\mathring{\mathcal{H}})$   $\mathring{a}$ -hyang, cold water;  $\mathcal{R}()$   $\mathring{\mathcal{H}}$   $\mathring{a}$ -ham, pure, unadulterated,  $\mathring{\mathcal{H}}$   $\mathring{\mathcal{H}}$ 

But the retention or rejection of the  $\acute{a}$ , is merely a matter of euphonic consideration, it is in general more elegantly retained; thus,  $\mathfrak{S}(\mathfrak{M}) \mathcal{R}(\mathfrak{S}(\mathfrak{S}))$  fallying  $\acute{a}$ -náng, a straightforward youth;  $\mathfrak{S}(\mathfrak{S}) \mathcal{R}(\mathfrak{S})$  bu  $\acute{a}$ -lim, a heavy load;  $\mathfrak{S} \mathcal{R}(\mathfrak{S}) \mathcal{R}(\mathfrak{S})$  chi  $\acute{a}$ -chór, sour beer, &c.

Nouns, when qualified by participial\* or other verbal formatives, or by nouns connected with the relative participle  $\omega sa$ , succeed their attributes; thus,  $\widetilde{\omega}(3e\omega)$ 

<sup>\*</sup> It may have been perceived that in former occasions I have spelt the word participle in its form of an adjective the same as it is spelt when a noun; this occurred in the first instance by an error of the compositor's being overlooked: so, considering that one noun may be made to qualify another, also for uniformity's sake, I continued to have the word thus printed. In the present instance the adjective being somewhat separated from the noun, I have spelt it in its usual accepted way. It would, however, in my opinion, be better, if not more correct, to spell and pronounce it participal, the same as principal, (from princeps, particeps); adverbial might likewise be improved by being shortened to adverbal.

But when ownership or possession is directly implied, the genitive case is more emphatic; it is also more dignified, and when significance is desired to be conveyed, this case would be, judiciously, used; should  $\mathcal{R}(a, b)$  the first letter of the succeeding noun, it would be correctly retained; thus, (w  $\tilde{\mathcal{A}}$  w  $\mathcal{R}(\tilde{\mathcal{A}})$  lo-pan sa a-mik, the eye of the master;  $\tilde{\mathcal{O}}$   $\tilde{\mathcal{A}}$   $\tilde{\mathcal{C}}$   $\tilde{\mathcal{C}}$ 

Possessive pronouns precede the noun; when the latter commences with  $\mathcal{R}(a, the vowel may, or may not be dropped; thus, <math>\mathcal{E}(a)\mathcal{R}(O \mathcal{L}(b)\mathcal{R}(ka-su a-bo sa li, ka, or, \mathcal{E}(a)) O \mathcal{L}(b)\mathcal{R}(ka-su bo sa li ka, in the house of my father. The elliptical form, <math>\mathcal{E}(a)\mathcal{R}(O \mathcal{R}(ka-su a-bo li ka, my father's house, is sometimes expressed, but this form, here, is slovenly, and rendering the sentence incomplete, it should not be acknowledged.$ 

Some nouns, commencing with  $\mathcal{R}(a, may)$  bear elision when standing simply, but especially, when followed by some relative noun; thus,  $\mathcal{R}(\mathcal{Z}a-ka)$ , the hand;  $\mathcal{Z}(\mathcal{Z}ka-ba)$ , the fingers,  $\mathcal{Z}(\mathcal{Z}ka-ba)$ , the fist,  $\mathcal{Z}(\mathcal{Z}ka-ba)$ , the thumb, &c.  $\mathcal{R}(\mathcal{Z}a-ba)$ , the fingers,  $\mathcal{Z}(\mathcal{Z}a-ba)$ , the fist,  $\mathcal{Z}(\mathcal{Z}a-ba)$ , the thumb, &c.  $\mathcal{R}(\mathcal{Z}a-ba)$ , the foot;  $\mathcal{L}(\mathcal{Z}a-ba)$ , the fist,  $\mathcal{L}(\mathcal{Z}a-ba)$ , the head;  $\mathcal{L}(\mathcal{Z}a-ba)$ , the heal,  $\mathcal{L}(\mathcal{Z}a-ba)$ , the head;  $\mathcal{L}(\mathcal{Z}a-ba)$ , the sole of foot,  $\mathcal{L}(\mathcal{Z}a-ba)$ , to kick forwards, the heach of head,  $\mathcal{L}(\mathcal{Z}a-ba)$ , the sole of foot,  $\mathcal{L}(\mathcal{Z}a-ba)$ , the heach of  $\mathcal{L}(\mathcal{Z}a-ba)$ , the sole of foot,  $\mathcal{L}(\mathcal{Z}a-ba)$ , the eye-lash,  $\mathcal{L}(\mathcal{Z}a-ba)$ , the kick backwards, &c.  $\mathcal{L}(\mathcal{L}a-ba)$ , the eye-lash,  $\mathcal{L}(\mathcal{L}a-ba)$ , the eye-brow,  $\mathcal{L}(\mathcal{L}a-ba)$ , the molar teeth,  $\mathcal{L}(\mathcal{L}a-ba)$ , the incisors,  $\mathcal{L}(\mathcal{L}a-ba)$ , the eye-tooth, a tusk, &c.  $\mathcal{L}(\mathcal{L}a-ba)$ , the hair,  $\mathcal{L}(\mathcal{L}a-ba)$ , the hair,  $\mathcal{L}(\mathcal{L}a-ba)$ , the hair,  $\mathcal{L}(\mathcal{L}a-ba)$ , the hair,  $\mathcal{L}(\mathcal{L}a-ba)$ , a single hair,  $\mathcal{L}(\mathcal{L}a-ba)$ , a pig-tail,  $\mathcal{L}(\mathcal{L}a-ba)$ , the hair-knot, &c., &c.

Postpositions, commencing with  $\mathcal{R}(a, may)$ , likewise, when affixed to a noun, often drop the vowel, whereby the sense may in a degree become modified; thus,  $\int \widetilde{W} \, \mathcal{K}(A = n) \,$ 

Other prefixed particles, besides  $\mathcal{R}(a)$ , are sometimes dropped, but chiefly when in conjunction with a following word, forming a compound term; thus, (a) sutsuk, the sun; (b) (b

ST SV nyim-phyet, mid-day, ST C W Cw (W nyim rel lu sa ayok, daily work; (Cw & so-náp, the night, & (T náp-mo, the evening, & T wy E náp pa lúk ka, evening and morning, &c.

A word may, sometimes, assume a prefixed syllable without any change in the part of speech; thus, (W ayo, or, (W sa-ayo, before, formerly, (time); f( hán, or, Off na-hán, before, prior, antecedent, (time or space), &c.

Some prefixed syllables bear a legitimate degree of change; thus,  $\Im(\# pa-z\delta k, \Im)(\# pun-z\delta k, \Im$ 

Different local pronunciations, however, and often ignorance, &c., render the change, in the first syllables of dissyllabic words, very common, and, sometimes, very irregular; this disorganizing tendency should be, altogether, discouraged; and the proper prefixed syllable of each word, when decided on, should be adhered to. This principle should be laid down as a canon, and systematically impressed on the Lepchas.

In the use of the Plural signs, when the noun is indefinite, the sign is affixed; thus,  $\sqrt[3]{6}$   $\sqrt[3]{6}$ 

Where the plural may be inferred, through the aid of any connecting clause, a single sign may be sufficient to pluralize several nouns; thus,  $\vec{Sv} \cdot \vec{O} \cdot \vec{O}$ 

But where no inferential word or clause exists, it is better to attach the sign to each noun; thus, 50 97, 50 97, 60 97 (20 15 pang, shi pang, sa shing

pang dop nón, the houses, household goods, and gardens were burned.

When a noun, in the plural, is qualified by an adjective, the plural sign may succeed, or precede the adjective; thus,  $\mathcal{F}(\mathcal{F} \mathcal{R}(\mathcal{F}))$  ( $\mathcal{F}(\mathcal{F})$ ) ( $\mathcal{F}(\mathcal{F})$ )  $\mathcal{F}(\mathcal{F})$   $\mathcal{F}(\mathcal{F})$ 

Pronominal adjectives, generally, precede the noun; thus, R() (x á-re chho, this book; w, 76, sa-re ma-ró, which man? or, any man, &c.

The Postpositive Particles (((())) go-rúng, ((())) gang la, and (()) la, may be separated from the Pronoun or Adverb by a word, or clause; thus, ((((()))) to go-rúng, whosoever; (((()))) to ma-ró go-rúng, what person, soever, (((()))) to nyi go-rúng, whosoever there may be. (((())) sa-re gang la, whichsoever, ((())) sa-re gát gang la, lya, whichsoever you please, take. ((())) to gang la, whosoever; (((())) ((())

Dissyllabic verbs, compounded of two words, may be separated by a qualifying word; thus,  $\frac{2}{3}$   $\int_{-\infty}^{\infty} den \cdot ri$ , to believe,  $\frac{2}{3}$   $\stackrel{?}{=}$   $(\int_{-\infty}^{\infty} \int_{-\infty}^{\infty} den \cdot k\acute{a}m \cdot ri$ , to have little faith,  $(\int_{-\infty}^{\infty} \int_{-\infty}^{\infty} \int_{-\infty}^{\infty} den \cdot k\acute{a}m \cdot ri$ , to have little faith,  $(\int_{-\infty}^{\infty} \int_{-\infty}^{\infty} \int_{-\infty}^{\infty} den \cdot k\acute{a}m \cdot ri$ ) be sang  $ng\acute{a}$ , O ye of little faith;  $(\int_{-\infty}^{\infty} \int_{-\infty}^{\infty} \int_{-\infty}^{\infty} den \cdot k\acute{a}m \cdot ri$ ) be sang  $ng\acute{a}$ , O ye of little faith;  $(\int_{-\infty}^{\infty} \int_{-\infty}^{\infty} den \cdot k\acute{a}m \cdot ri$ ) be sang  $ng\acute{a}$ , O ye of little faith;  $(\int_{-\infty}^{\infty} \int_{-\infty}^{\infty} den \cdot k\acute{a}m \cdot ri$ ) be sang  $ng\acute{a}$ , O ye of little faith;  $(\int_{-\infty}^{\infty} \int_{-\infty}^{\infty} den \cdot k\acute{a}m \cdot ri$ ) be sang  $ng\acute{a}$ , O ye of little faith;  $(\int_{-\infty}^{\infty} \int_{-\infty}^{\infty} den \cdot k\acute{a}m \cdot ri$ ) be sang  $ng\acute{a}$ , O ye of little faith;  $(\int_{-\infty}^{\infty} \int_{-\infty}^{\infty} den \cdot k\acute{a}m \cdot ri$ ) be sang  $ng\acute{a}$ , O ye of little faith;  $(\int_{-\infty}^{\infty} \int_{-\infty}^{\infty} den \cdot k\acute{a}m \cdot ri$ ) be sang  $ng\acute{a}$ , O ye of little faith;  $(\int_{-\infty}^{\infty} \int_{-\infty}^{\infty} den \cdot k\acute{a}m \cdot ri$ ) be sang  $ng\acute{a}$ , O ye of little faith;  $(\int_{-\infty}^{\infty} \int_{-\infty}^{\infty} den \cdot k\acute{a}m \cdot ri$ ) be sang  $ng\acute{a}$ , O ye of little faith;  $(\int_{-\infty}^{\infty} \int_{-\infty}^{\infty} den \cdot k\acute{a}m \cdot ri$ ) be sang  $ng\acute{a}$ , be a positive faith,  $(\int_{-\infty}^{\infty} \int_{-\infty}^{\infty} den \cdot k\acute{a}m \cdot ri$ ) be sang  $ng\acute{a}$ , on  $(\int_{-\infty}^{\infty} \int_{-\infty}^{\infty} den \cdot k\acute{a}m \cdot ri$ ) be sang  $ng\acute{a}$ , be a positive faith,  $(\int_{-\infty}^{\infty} \int_{-\infty}^{\infty} den \cdot k\acute{a}m \cdot ri$ ) be sang  $ng\acute{a}$ , on  $(\int_{-\infty}^{\infty} \int_{-\infty}^{\infty} den \cdot k\acute{a}m \cdot ri$ ) be sang  $ng\acute{a}$ , be a positive faith,  $(\int_{-\infty}^{\infty} \int_{-\infty}^{\infty} den \cdot k\acute{a}m \cdot ri$ ) be sang  $ng\acute{a}$ , be a positive faith,  $(\int_{-\infty}^{\infty} \int_{-\infty}^{\infty} den \cdot ri$ ) be a positive faith,  $(\int_{-\infty}^{\infty} \int_{-\infty}^{\infty} den \cdot ri$ ) be a positive faith,  $(\int_{-\infty}^{\infty} \int_{-\infty}^{\infty} den \cdot ri$ ) be a positive faith,  $(\int_{-\infty}^{\infty} \int_{-\infty}^{\infty} den \cdot ri$ ) be a positive faith,  $(\int_{-\infty}^{\infty} \int_{-\infty}^{\infty} den \cdot ri$ ) be a positive faith,  $(\int_{-\infty}^{\infty} \int_{-\infty}^{\infty} den \cdot ri$ ) be a positive faith,  $(\int_{-\infty}^{\infty} \int_{-\infty}^{\infty} den \cdot ri$ ) be a positive faith,  $(\int_{-\infty}^{\infty} \int_{-\infty}^{\infty} den \cdot ri$ 

But this disseverance does not take place where the word is a substantive; thus, Fr kyón-dit, compassion, pity; Fr R(5 kyón-dit á-tim, great pity; symbol tuk-nóm, a nose, symbol tuk-nóm kung-kóng bo, an acquiline nose, &c.

The preceding adverb may be omitted, and the succeeding verb and adverb may, then, be expressed as a compound noun; thus, (& f) (& f) (& go hu nong lem nong sho, I will go where he goes, I will go his whither-ward.

In speaking of the 1st, 2nd and 3rd persons, singly, the singular number (not as in some languages, the plural) is always employed; thus, (& R((\(\varphi\) or, (\(\varphi\) \varphi))\(\varphi\) bo ho nun hum byi, thou gavest him, &c; (not even in honorary language does this form ever change).

The instrumental case, when the noun governs an active verb, may, generally, be used instead of the Nominative; thus, #\sum\_{\infty} \infty \i

also, sometimes, made serviceable as an intervention between two symphonous letters; thus,  $\mathcal{H}$   $\mathcal{H}$ 

Words, capable of direct inflection, (as pronouns), may be inflected, when governed by transitive verbs; thus, (& REJ SW go á-yúm li, I told you, or, I spoke to you.

In the Imperative mood, the verb  $(\mathcal{L} k\acute{o}n, inflects)$  the noun; thus,  $\mathcal{L}(in)$   $(\mathcal{L} ka-sum\ n\acute{o}n\ k\acute{o}n, let me\ go; not\ so\ in\ the\ Hortative\ mood,\ which is\ expressed\ by\ means of\ the\ particle\ <math>\mathcal{L}(k\acute{a}; thus, \mathcal{L}(k\acute{a}-y\acute{u}\ n\acute{o}ng\ k\acute{a}, let\ we\ (not\ us)\ go.$ 

Nouns are not inflected, by simple postpositions, (as in English they, generally, are by prepositions); thus, (If we his sa, of thee, (lit. of thou); If (I hu tun-disk kid, on his account, (lit. on account of he); (WI) (I go hu kin ip, I fired towards him (he). &c.

In referring to a subject, said, thought or done, &c., as usual the noun or pronoun, in general, comes first; the verb, preceded by a relative adverb, the last; thus, #\(\mathcal{B}\)\(\mathcal{B}\)\(\mathcal{E}\)\(\mathcal{E}\)\(\mathcal{E}\)\(\mathcal{B}\)\(\mathcal{E}\)\(\mathcal{B}\)\(\mathcal{E}\)\(\mathcal{B}\)\(\

5  $\stackrel{\checkmark}{=}$ , 3  $\stackrel{\checkmark}{=}$   $\stackrel{}{=}$   $\stackrel{\checkmark}{=}$   $\stackrel{\checkmark}{=}$   $\stackrel{\checkmark}{=}$   $\stackrel{?}{=}$   $\stackrel{?}{=$ 

Causive Conjunctions are, generally, affixed to the verb; thus,  $\mathcal{F}(\mathcal{F}) \approx (0.5 \times 0.5) \times (0.05 \times 0.5) \times (0.$ 

In the following sentence, I give examples of some conjunctions and adverbs, by which it may be seen how they may be employed. They may be distinguished in the transliteration, by being printed in Roman type, and in the translation, by being printed in Italics. If  $\Xi(\tilde{O}) = \Xi(\tilde{O}) =$ 

The peculiarity, in the verb -to give-represented by (O bo, and 50 byi, not having been noticed before, may be here shown. The former is used, when gov-

erning the 1st and 2nd persons; the latter, when governing the 3rd person; thus,  $\mathcal{L}(\mathcal{L})$  (O ka-sum bo, give me;  $\mathcal{R}(\mathcal{L})$  (O á-dom bo, give thee;  $\mathcal{L})$  (O ka-sum bo, give us;  $\mathcal{R}(\mathcal{L})$  (O á-yám bo, give ye;  $\mathcal{L})$  (O ka-yám bo, give them. It is the same, if the verb be used in a transitive sense; thus,  $\mathcal{L}(\mathcal{L})$  (O ka-sum li bo, speak to me;  $\mathcal{L}(\mathcal{L})$  (O ka-sum li bo, speak to me)

In speech the future particle (& sho, like the future sign in English, is generally abbreviated; thus, (& (6 go nong sho, would be pronounced (& (6 go nong sho, would be pronounced (& (6 go nong sho, Will go; so, )) \$\frac{1}{3}\$ '& hu di sh', he'll come; (\$\frac{1}{3}\$ ('& ho mat sh', thou'lt do it, &c.

Neither prescribed time nor space will admit a particularizing of every little point that may occur in the formation and construction of sentences, enough, however, has been said to facilitate the learner in acquiring the language, and this is the object of this work. I shall conclude this subject, by showing an example of the diversity of significations, which a single word may possess, and the influence these exert in modifying expressions of speech.

Though the language abounds in synonyms, yet numerous words bear many various meanings, both simple and in combination with other words, effecting great play and power of speech. I shall take, as an example, the word  $\sqrt[3]{6}$  (mát, giving some of its significations.

The sum of the first section of the house. The sum of the land of the sum of

8, except, only; R(5 3(3 (7) Q á-thól mát ma nóng ne, I shall go, only, a short distance, (lit. except near, I shall not go). 9, till, until; #\ & (Tw \(\frac{1}{2})(Tw \(\frac{1})(Tw \(\frac{1}{2})(Tw \(\frac{1} 7 5 p hu ta-só mát ma thi ne, he did not arrive till yesterday. 10, including, along with, in addition to; ( ( ( ) ( ) ( ) ( ) ( ) kóm mo sa á-kup mát, including the capital, and interest; ( with \$\frac{1}{4}\) \$\frac{1}{4}\] \$\frac{1}{4}\) \$\frac{1}{4}\] \$\frac{1}{4}\) \$\frac{1}{4}\] \$\frac{1}{4}\) \$\frac{1}{4}\] \$\ as well as money. 11, when affixed to substantives, it transmutes the sense to a verb; thus, ( ayok, work, ( ayok mát, to work; also sometimes expresses, emphatically, to do, or, effect; thus,  $\mathcal{R}(5\overset{4}{\overline{5}})$  á-mik, the eye,  $5\overset{4}{\overline{5}}$   $\overline{\overline{5}}$  (mik mát, to spy, to pry into; AUN RIEIN & FI P gang la á-yáng la ma mát ne, but it was, indeed, of no effect, answered no purpose; the sense is also sometimes modified; thus, X(-& á-kup, a child, & 3 ( ( w kup mát lóng, to adopt, and bring up a child; ( w cu To lom sa mát, to make preparations for the road; Ro To dem mát, to make a face, to be sulky, sullen, &c: (see also its agency in forming a causal, page 93). 12, implies also, to have sexual intercourse, ( & RV ) \( \bar{\zeta} \) ( ta-ayu mát); \( \bar{\zeta} \) ( Af mát zang, an assistant, an abettor; also a concubine. 13, preceded by & shang, intention is inferred; thus, (W (A) VE 31, El RIVW 3 (A) A (& go nong shang mát, yáng á-lang ma nóng na sho, I intended to go, but I shall not go now. 14, when preceded by Aff zang, it signifies pretence; thus, 3 56 10 Aff 36 ma shi na zang mát, to pretend not to see. 15, sueceeded by O( bá, O( bán, M) lung, or Fren, gives signification of, through, by means of, on account of, &c; so, (# x) ( " To chhù sa mát lung, provisions for (on account of) the road, (see pages, 84 and 87). 16, 3 (0 mát-bá, preceded by Cw sa, implies comparison; thus, (X Cw - (O(, ) W R ( ) W) hlo sa mát bá, li á-chum gum, compared with the hill, the house is small. 17, followed by 3(2) gang, forms a conditional; thus, (FEW) (0 3(14), (WR(147 ) EN (6 hó kasum bo mát gang, go á-dom ma ki na sho, If, or, provided you give it to me I shall not

prosecute you. 18, followed by ( tom, it expresses conduct; so, to w 3(10 &1the sa mát-lóm á-zuk gum, his conduct is excellent. 19, with wy lu, affixed, it signifies, mode of doing anything, fashion, rule; so, \$\overline{\zeta}(\widetilde{w}) (\disp w \overline{\zeta}(\mathreal m\delta t \dold n \delta t \dold n \dold la mát, to act according to fashion. 20, with the plural sign affixed, a substantive is formed; thus, 3 ( ) mát pang, actions, 3 ( ) to & ( ) mát pang sa á-pót ma thop ne, not to receive the fruits of one's labour. With the participle, present tung á-tim zúk, he performed a great deed, RIN F, RIL 3(16, TV) W 5 3 (Rá-lang ren, á-do mát shang, ryú la nyi ma o, from the present time let your deeds be good. 21, with se E( shang ká, affixed, it may refer to a period of time; thus, (6) Cw & ( Ci ( To & E ( & ) in the space of three days, (lit. in the work of three days), I shall finish it. 22, with 36 shang, and the article re, affixed, it may be rendered emphatic and special, - what ought to be done, - so, 3 ( ) ( ) mát shang re chho gum, the necessary thing, is 23, with W la, affixed, it acts as an adverbial medium between the verb and its subject or qualification; thus, TV) W T( W # ) ryù la mát la zúk, do it well, (after a goodly fashion); it also acts the part of a postposition, (or, English preposition ); as, to to towards the west, &c.

# 2.—Of Figurative language.

What, in Lepcha, may be considered a distinct part of the language, is, (3) ( $\tilde{0}$ ) tung-bór, (or,  $\tilde{\mathcal{F}}((\tilde{0}))$ ) thám-bór), lit. a hint, an innuendo; therefore, (3) ( $\tilde{0}$ ) tung-bór ring, may be called, a figurative language. It is formed of words, to which a figurative, or metaphorical meaning is attached; thus,  $\tilde{0}$  ( $\tilde{0}$ ) (

hence, it is necessary for the person desirous of being conversant with the Lepcha language to acquaint himself with this mode of speech; not only to the end, that he may attain a thorough knowledge of the tongue; but, also, to save himself from the imputation of being considered dull of comprehension; for as the Lepchas say,  $\mathcal{E}(\mathcal{E}, \mathcal{E}, \mathcal{$ 

The following are some examples of words,

English.	Ordinary words.	Tung-bór.
Water,	BJ úng,	<b>Ž) Č</b> ( (T tur-jám mo.
Fire,	5 $\widetilde{\epsilon}$ $\widetilde{mi}$ ,	ારે) દૈં (જ tung-yal mo.
Rice,	(# zo,	දි) 5 ((T tur-fám mo.
Do. boiled,	(# 😤 zo men,	Öj (Z (Z num-or mo.
Milk,	nyen,	ری túng tshóng.
Meat,	Z man,	Z(5F má-ri.
Spirit (liquor),	5-0 chi,	ÖJÆV (Z num-fyeng mo.
Fish,	(7 ngo,	Hy E (Z pun-shal mo.
Dog,	<b>€</b> Ø} ka-jú,	Se #3 (O shim húl bo.
Cow,	50 bik,	ફાર્ભે (જ ta-lóm mo.
Pig,	(F món,	ÖJ ÉJ (T num-júr mo.
Goat,	Cu X ( sa-ár,	(O W (O bong gyáp bo.
A cock,	St Oy hik bu,	wy oy lum bu.
Rat,	€ (ボ ka-lók,	(O & (O bong jak bo.
A bear,	(~ (Z sa-mo,	ત્થે (ઉ (T tung-gop mo.

English.	Ordinary words.	$Tung$ - $b\'or$ .
Monkey,	Cw of sa-hu,	تِجْ اللَّهُ إِن mlem ryum bo.
Woman,	₹ EV} ta-ayu,	Öycm (Z num-lóp mo.
A Lepcha,	(Trong,	(TÉ) So mo-tun-ehi.
A Hindoo,	NB liem,	54 A (O king zang bo.
A priest,	ÉZZ yúk-mun,	ن (عَلَى اللهُ
An orphan,	(Fr &) ryót kup,	≷(దు క్స్ఫ్ఫ్ ta-gól tuk-dim.
A rupee,	( kóm kát,	# (O zer bo.
An eight áná piece,	p(M(E(thá-lá kát,	Ö\(\tilde{\tilde{\tilde{N}}}\) num-bong lop.
A road,	(n lóm.	₹ (Z ta-mo.
A tree,	Æ3 kúng,	Cu Se sa-shim.
Fire wood,	(El sháng,	ÖJ?((Z num-ngál mo.
A large basket,	(2)(W) tung-gryong,	Cw (R sa-ót.
A net,	(Cw) 5 W sung-li,	菱 (Š ka-chór.
To bite,	tsúk,	P(rán.
To be born,	(y gyek,	Бίν( klyák.
Day to break,	(Tw (Tw F3 so-sing ngu	n, 👸 Āj 📆 tur-zut lún.
Stolen goods,	E)(-7 (w ) tuk-mo su thán	n, Ö) 🛱 (ส num-shal mo.
The house is burned	1, 50 (4 (To Ti dop nón,	Ö 👸 (Ã bám túr nón.
To part with,	۳( ألله thám lyót,	👸 (🕏 vyal nyón.

(# (# of so to E( 2) w so (# (# (6 ho dor-je-ling ka pur-gyeng bi zo nyon sho, you will have to eat lentils (Ervum lens) in Dorjeling; means, you will be put into jail, if you go to Dorjeling.

&c.

## 3 .- Of Honorific Language.

Honorific, or respectful language ( ( ) State-so ring), may also be considered a distinct part of the Lepcha tongue. It is used by inferiors to superiors; likewise, among equals, when a polite and courteous mode of speech is desired to be employed. It may be called the court language; most of the words are derived from the Tibetan, as may be seen by the following examples.

English,	Ordinary,	Honorary words.
To walk, to go,	(w lóm, M nóng,	$\widetilde{\widehat{\mathcal{J}}}$ chan.
To sit,	H ngán,	<b>Φ</b> } jú.
To rise,	N3 lúk,	(To jong.
To look, to see,	SE shi,	#) zu.
To speak,	Sw li,	(Cu) sung.
To hear, to listen,	nyan,	Cu ( sán.
To accept, to eat,	W lya, (# 20,	<b>g</b> je.
To give, to grant,	( bo, Sov byi,	(To nong.
To forget,	(Fv myón,	<b>E</b> yel.
To remember,	cu ( ( sák nón,	جَعَ جَرِ (O Cw) kú kre bo sun.
To know,	E ya,	👸 khyen.
Body,	TAJ ma-zu,	ε3 kú.
Head,	B(A) (á-thyák,	R³ ú.
Hair of ditto,	R((T á-tsóm,	RJ (& ú-kró.
Head dress,	ej ej tuk-tuk,	RJ (& ú-shó.
Turban,	(Ž pók,	RJ (p ú-thong.
Pillow,	A (E thyák-kám,	RJZ ú-nge.
Mouth,	Rico á-bong,	& she.
9.4		·

English,	Ordinary,	Honorary words.
Face,	R(F á-mlem	& (* she-dong.
Mustachios,	40 \$ bong-mat,	
Beard, (Hair of face, &c	), E E ka-yat,	E is she-gyan.
Lips,	$\mathcal{R}(\hat{*})$ á-dúl,	& N ( she-pá.
Spittle,	≠v3 dyúk,	& 🛱 she-chhop.
Blood,	Sõ vi,	સ્ટ્રે હેં (ku-tshiil.
Tongue,	8(50. á-li, .	o (ják.
Tooth,	<b>X((5</b> á-f0,	Çe tshem.
Eye,	R(5- á-mik,	🖏 chan.
Eye-lash,	54 (5 mik-chóm,	🔾 (É chan-shok.
Eye-brow,	5 & (To mik-myóng	🕏 (🗲 chan-kró
Tears,	5 to 3 mik-grung,	$\sqrt[3]{a}$ chan-chhóp.
Nose,	ຂັງເດັ tuk-nóm,	€( sháng.
Ear,	R((~ á-nyor,	nyan.
Hand,	R(Zá-ka,	(Z chhók.
Finger,	₹ (♥ ka-jóm,	( chhók-sor.
Foot,	R((() á-thong,	(& shop.
Heel,	(> (>) thong-tung,	( shop-ting.
Belly,	o tu-bak,	€} (≷ kú-to.
Clothes,	¥'y dum,	A (# na-zó.
To weep,	(The hryóp,	ë3 shum.
To be angry,	Cul (W) sák lyák,	(W the gong-hre.
In the presence of,	€) €( dun ká,	Ε̃} €∫ kúm dun.

English,	Ordinary,	Honorary words.
To enter presence,	F) E ( ( dun ká vón,	ZJZ (To kum dun chá.
Father,	R((O á-bo,	<b>É</b> ( yáp.
Mother,	R(17 á-mo,	Ë( yám.
To be born,	(y gyek,	(E) (To tom non.
A son,	Rich á-kup,	Cw se.
A name,	R( .ON a-bryang,	Ce (tshán.
A letter,	É) yuk,	-O(5F chá-ri.
A handkerchief,	₹(下 ta-ró,	ÁST chhók-pi.
Water,	By ung,	Čα chhóp.
Food,	R((# á-zóm,	Ew su.
To serve up ditto,	R((# (Cw á-zóm so,	Cw D) sa phu.
To wash,	A chong,	(w) su.
To be weary,	🔊 pyal,	Sa nyil.
A dream,	(Z mong,	ậ (w nál-lóm.
To recline, to rest,	(+v +( dyór dá,	(noil.
To sleep,	55 & mik-kráp,	#) zum.
To be sick,	* dak,	(X) nyung.
To grow old,	Ül (To gán nóng,	€3 € kú-kre.
To die,	Z( mák,	( krong.
A corpse,	R(5) á-fung,	SJ pur.
To burn ditto,	R(.5) Éá-fung fan,	SJ &J pur ju.
To bury ditto,	Fy N fung lap,	Sj & pur tek.
A sepulchre, a tomb,	chók,	E3 (W kit-gong
	&c.	&c.

Letters and despatches always commence with, and are, generally, continued in a complimentary strain; thus, (i) (i)

Numerous words in the Lepcha language are found, to each of which a second word is attached, the latter often bearing no apparent relative meaning. Some of these may take their derivation from words in other tongues, or, like words in Tung-bûr ring, may have lost the peculiar signification they may once have possessed. A few admit of a degree of disconnection; thus,  $\overline{\zeta}(\mathring{C} \mod sh\acute{o}p)$ , to do, to act,  $\overline{\zeta}(\mathring{S} \Im m\acute{a}t \ pang \ sh\acute{o}p \ pang)$ , deeds, actions, &c; and some do bear a correlative meaning; as,  $(\mathring{S} \Im m\acute{a}t \ pang \ sh\acute{o}p \ pang)$ , deeds, actions, &c; and some do bear a correlative meaning; as,  $(\mathring{S} \Im m\acute{a}t \ pang \ sh\acute{o}p \ pang)$ , deeds, actions, &c; and some do bear a correlative meaning; as,  $(\mathring{S} \Im m\acute{a}t \ pang \ sh\acute{o}p \ pang)$ , deeds, actions, &c; and some do bear a correlative meaning; as,  $(\mathring{S} \Im m\acute{a}t \ pang \ sh\acute{o}p \ pang)$ , deeds, actions, &c; and some do bear a correlative meaning; as,  $(\mathring{S} \Im m\acute{a}t \ pang \ sh\acute{o}p \ pang)$ , deeds, actions, &c; and some do bear a correlative meaning; as,  $(\mathring{S} \Im m\acute{a}t \ pang \ sh\acute{o}p \ pang)$ , deeds, actions, &c; and some do bear a correlative meaning; as,  $(\mathring{S} \Im m\acute{a}t \ pang \ sh\acute{o}p \ pang)$ , deeds, actions, &c; and some do bear a correlative meaning; as,  $(\mathring{S} \Im m\acute{a}t \ pang \ sh\acute{o}p \ pang)$ , deeds, actions, &c; and some do bear a correlative meaning; as,  $(\mathring{S} \Im m\acute{a}t \ pang \ sh\acute{o}p \ pang)$ , deeds, actions, &c; and some do bear a correlative meaning; as,  $(\mathring{S} \Im m\acute{a}t \ pang \ sh\acute{o}p \ pang)$ , deeds, actions, &c; and some do bear a correlative meaning; as,  $(\mathring{S} \Im m\acute{a}t \ pang \ sh\acute{o}p \ pang)$ , deeds, actions, &c; and some do bear a correlative meaning; as,  $(\mathring{S} \Im m\acute{a}t \ pang \ sh\acute{o}p \ pang)$ , deeds, actions, &c; and some do bear a correlative meaning; as,  $(\mathring{S} \Im m\acute{a}t \ pang \ sh\acute{o}p \ pang$ 

English,	Substantive words,	Explctives.
The world,	Cwy#y suk-dum,	my 5-7 lung-ming.
Stars,	Cw (F sa-hór,	Ãy¥y pur∙du.
Water,	<b>A</b> 3 ûng,	(Ov vyóng.
Earth,	$ar{oldsymbol{ar{ar{oldsymbol{ar{oldsymbol{ar{oldsymbol{ar{oldsymbol{ar{oldsymbol{ar{oldsymbol{ar{oldsymbol{ar{oldsymbol{ar{oldsymbol{ar{oldsymbol{ar{oldsymbol{ar{oldsymbol{ar{oldsymbol{ar{oldsymbol{ar{ola}}}}}}}} fat,} }$	No let.
Blood,	$5\widetilde{\Theta}\widetilde{vi},$	(k nyo.
Meat,	$\widetilde{\mathcal{F}}$ man,	Ş€ kit.
Flesh,	$\mathcal{R}(\overset{\bullet}{\leftarrow}$ á-ehók,	R(SŌv á-byit.

English,	Substantives words,	Expletives.
Vegetables,	50 bi,	(* dong.
Weeds (rubbish),	₹3 múk,	(É shók.
Cloth,	♣\ dum,	♦¥ dang.
Wood,	ÆJ kung,	sa lang.
Iron,	Sjæ pun-jeng,	Hyw pun-lang.
An evil spirit,	A ming,	<b>%</b> ( má.
A song,	Ö vam,	₩) dum.
A drum,	(2) ¥( tung-dár,	Wy 57 lung-ming.
A year (time),	Ö( nám,	Ž} túm.
Hastily,	(w) 16 sung-shang,	É∫(¥ tun∙dón.
An article,	(F mlo,	() blang.
A tooth,	R((5 ú-f0,	R(SZá-ki.
A bird,	(5 fo,	EJ yu.
A monkey,	Gw # ) sa-hu,	A w. pa-lap.
Love (joy),	Z((W á-gó,	R(5₹ á-nyi.
Head,	R(X) (á-thyák,	R((W á-lo.
Prudent, thriftly,	ZÖ( ka-tsám,	₹5₹ ka-ji.
A defeat,	Rich á-flyck,	$\mathcal{R}(\ddot{\mathbf{x}}($ á-hlám.
Oppression,	Ã((# án-zo,	Ê(S∓ án-di.
Breath,	R(Cu á-sóm,	R(Ö) á-bum.
A door,	Ev vyeng,	(W) grong.
Ease, quietness,	R(Ēv á-kyat,	R( ι≠ν( á-dyáng,
To cherish,	* dak,	5₹ nyit.
9.5		

5.—Of the call to Animals; and Infantine language.

## 6. Of Prosody.

The Monosyllabic form of the Lepcha language renders the pronunciation very easy. The Lepchas are remarkably uniform in the pronunciation of words, and to this we must look to obtain correct spelling. The orthography is governed by the orthography.

In words compounded of the particle (O bo, and other suffixes, the accent necessarily rests on the first syllable, the substantive part of the word; thus,  $5\overline{\xi}$  (O mi-bo, a trance,  $\overline{\xi}$ (W) (E W) mát lu shóp lu, modes, fashions, &c., (\$(\$\tilde{\xi}\$ to-mo, trousers, (\vec{\xi}\$ (O lóm bo, a walker, &c.)

The Lepchas have no books written in verse. When reading prose they are fond of reciting the subject in measured cadence, and the wandering Bards (their priests), chaunt their tales and legends in sonorous and rhythmic strains. They have numerous songs, but many are hardly intelligible, being chiefly composed of and the inference of which has been lost, and of expletives to complete the numbers. The numbers run smoothly, in general from five to ten measures; they, however, are not always regularly sustained; the verse is mostly iambic. The following is a specimen of the commencement of one of their songs—

From behind the fire, sisters dear,
The flood has ceased to pour good cheer.

An allusion to the female cup-bearers, sitting behind the fire-hearth, to whom the Bacchanalians are calling for more "good cheer." To mur-nyo bu, is in mythology, the serpent that led the waters from the earth; hence, running streams; (in contradistinction to To mur-nyo bong, still, standing waters, lakes). The mythology is romantic in the extreme, and full of interest; it has its abode in dreamland, and teems with spirits good and evil, with fays and fairies, wraiths and goblins. But since the Tibetans forced on them their barbarous Buddhist creed, and especially since the influx of Europeans, and natives of the plains of India, they have become contaminated; the Lepchas are losing all their simplicity and liveliness of fancy, their innocent and attractive idealism, their artless, guileless character are fast dying out, and being replaced by that which has been taught them,—duplicity, calculating selfishness, and all that is vile and evil.

50,7 4 4

## 7 .- Of Division of time.

The Lepchas apportion the day into periods regulated by the rise and decline of the sun; thus, ((() so-sóng, day-break; (() j) j (() sa-tsuk tsár, the first rays of the sun, sun-rise; (() j j j j j j sa-tsuk chi li, when the sun has fully risen; to (() sa-tsuk ráng, when the sun is in the zenith, meridian, noon; after which (() sa-tsuk ráng, when the sun is in the zenith, meridian, noon; after which (() j j j sa-tsuk ráng) (() sa-tsuk ráng)

Cw β' (sa-ayák, is a day of 24 hours; including Cw ξ sa-nyi, the day and (Cw β (so-náp, the night.

bdun-phrag, a week, a se'n-night. The following are the Lepcha days of the week; 57 (whi sa-ayák, Sunday; R) (whi ang sa-ayák, Monday; M) (whi sa-ayák, Tuesday; R) (whi ang sa-ayák, Wednesday; (whi ang sa-ayák, Thursday; R) (nyen sa-ayák, Wednesday; (whi ang sa-ayák, Thursday; R) (nyen sa-ayák, Friday; R) (nyen sa-ayák, Friday; R) (nyen sa-ayák, Saturday. But these are seldom employed now, and in fact are becoming obsolete; the Tibetan terms are almost invariably made use of, these take their names from the planets (na gzah, a planet; including the sun and moon); thus, negrasa gzah-bdnn, the seven planets.

#( 5 % ( zá nyi-má, (the Sun) Sunday.

#( \*( ¿á dá-wá, (the Moon), Monday.

# 577 (zá mik-má, (Mars), Tuesday.

#( X(() zá hlák-bo, (Mercury), Wednesday.

#( \$3(0 zá phúr-bo, (Jupiter), Thursday.

# # ( Z( zá pá-sáng (Venus), Friday.

#( \$\tilde{S}\$ (0 z\'a) phem-bo, (Saturn), Saturday.

The months are calculated by moons, of which they allot the usual twelve to the year. The month or moon is called (N) (\$\partial la-vo\$, but the name of a month, as a period, is (\$\tilde{\pi} ny\tilde{o}m\$. The following are the order and names of the months; \$\tilde{\pi}\tilde{v}\$ ayit ny\tilde{o}m, \$\tilde{\pi}\$ (\$\tilde{\pi} r\tilde{a} ny\tilde{o}m, \$\tilde{\pi}\$) (\$\tilde{\pi}\$ m\tilde{a}r ny\tilde{o}m, \$\tilde{\pi}\$) (\$\tilde{\pi}\$ kur-nyit ny\tilde{o}m, \$\tilde{\pi}\$) (\$\tilde{\pi}\$ num-ts\tilde{a}m ny\tilde{o}m, \$\tilde{\pi}\$) (\$\tilde{\pi}\$ kur-s\tilde{o}m ny\tilde{o}m, \$\tilde{\pi}\$) (\$\tilde{\pi}\$ num-kum ny\tilde{o}m, \$\tilde{\pi}\$) (\$\tilde{\pi}\$ num-vim ny\tilde{o}m, \$\tilde{\pi}\$) (\$\tilde{\pi}\$ num-kum ny\tilde{o}m, \$\tilde{\pi}\$) (\$\tilde{\pi}\$ nur-vim ny\tilde{o}m, \$\tilde{\pi}\$) (\$\tilde{\pi}\$ num-kum ny\tilde{o}m, \$\tilde{\pi}\$) (\$\tilde{\pi}\$ nur-vim ny\tilde{o}m, \$\tilde{\pi}\$) (\$\tilde{\pi}\$ num-kum ny\tilde{o}m, \$\tilde{\pi}\$) (\$\tilde{\pi}\$ nur-vim ny\tilde{o}m, \$\tilde{\pi}\$) (\$\tilde{\pi}\$ ny\tilde{o}m.

 $\ddot{\mathcal{O}}(n\acute{a}m, is a year, in Lepcha.$  The new year ( $\ddot{\mathcal{O}}(0)$   $n\acute{a}m$ -bu), varies according to the date of the new moon, and according as the period is altered by the addition of an intercallary month ((0) ((0) (0)

Long periods are computed by cycles of 12 years ( $\ddot{O}$ (  $\ddot{\xi}$  nám kor, or ( $\dot{W}$  ( $\ddot{\xi}$  lo kor [ $\ddot{\chi}$ ' $\ddot{\chi}$ ], lit. a cycle of years), the following are the names and order; 1,  $\xi$  ( $\ddot{W}$   $\ddot{O}$ ( ka-lók nám the rat year. 2, ( $\ddot{W}$   $\ddot{O}$ ( lóng nám, the ox year. 3,  $\dot{W}$ )  $\ddot{O}$ ( sa-thang nám, the tiger year. 4,  $\ddot{\xi}$ ) ( $\ddot{Q}$ )  $\ddot{O}$ ( kum-thyóng nám, the eagle year. 5, ( $\ddot{\chi}$   $\ddot{O}$ ( sa-dyar nám, the thunder-bolt year. 6, 0)  $\ddot{O}$ ( bu nám, the serpent year. 7, ( $\ddot{\chi}$   $\ddot{O}$ ( on nám, the horse year. 8,  $\ddot{W}$ )  $\ddot{O}$ ( luk nám, the sheep year. 9,  $\ddot{W}$ )  $\ddot{O}$ ( sa-hu nám, the ape year. 10,  $\ddot{\chi}$  $\ddot{V}$   $\ddot{O}$ ( hik nám, the fowl year. 11,  $\xi$ - $\ddot{V}$ )  $\ddot{O}$ ( ka-jú nám, the dog year. 12, ( $\ddot{\ddot{\chi}}$   $\ddot{O}$ ( món nám, the hog year.

# 8 .- Colloquial Sentences.

How are you; how is your health?

(F Cw (W (W, Th) of O & ho sa-lo go, ma-zu zong bam a.

What is your name?

RIIX RIONI CW (W To d-do d-bryang su-lo gi.

What are you doing?

(# 6) 7 (2) (W hó shú-mát tung gó.

Where are you going?

Where do you wish to go?

Where is your home?

Is it far or near?

When do you return?

Give my compliments to your father?

What business is he employed in?

Are the crops flourishing?

There is not likely to be a plentiful harvest.

Why do you think so?

It seems as if it would be so.

There has been little rain this year.

Sikim.

You are hungry, have something to eat and drink.

No thank you, (it is your graciousness), I am not hungry; I have no appetite.

(If CwO( (TO 17) & hó sa-bá nóng ngung a.

(If Co O ( ( O G) ( ) E & hó sa-bá nóng gát shang a.

2(1 + 01 all Co 50 5 , 001 & á-do bám lyáng sa-bi nyi wung a.

Tri R(( R ma-rum á-thól a.

Cwb ( ( Sole & sa-thá lót nóng shung a.

R((0 €( G) \$\frac{1}{2} \left( \delta - bo ka kham-ri mat.

f) 63 600 ( ) R hu shu gen bu wung a.

( ( ) 2 1 R nyót thok tar rung a.

( 50 W 7 ( W B 3) thok pa-bu la ma go na nú.

(# E) 31 R((" 50 17) ( hi shi-mat á-lom ching ngung gó.

R((ii) ?3 46 & 33 (iii) á-lom ngún shang ka pú lyok.

Öl (Cw TV Fl Sk nam so-myang man nyi

How far is it from Dorjeling to Tibet, via ( \$ \$150 0) \$ \frac{1}{2} \( \xi \), \$ \( \xi \) ( \( \xi \) ( \( \xi \) ( \( \xi \)), (we T) & dor-je-ling nun pat ká, reujong sa lom nun, sa-tet ru a.

> (# 55 \* W), R(# R(& Cut W ho krit-dak gum, á-zóm á-than sa-re lya.

> काल में हम्यार मेर कुरियाह 3 N mán, thú-je chhi, go kril ma dak ne, táng-kó ma lú ne.

Drink some beer.

It does not agree with me.

Plain water and food alone agree with me. ( R) (# Ze ( # Zin) ) ( le ung zo ku-

Select whatever you like.

Cook the food.

Boil the soup, boil the meat, and roast the fowl.

Make a meat stew.

Toast the bread and infuse the tea.

Bake the bread and bake the potatoes in the ashes, also the arums in ditto.

Eat slowly, do not gobble your food.

Do not stuff your mouth with food.

Do not smoke, snuff, or chew tobacco; they are filthy and injurious habits.

Wash your face.

Give me my shirt, coat, waistcoat, trowsers, socks, and shoes.

5-0 90 W chi thang le.

the tail to ( (& hu ka-sum thát sho.

tá zòn ka-sum iit sho.

(If Cut al T & 7 hó sa-re gát re tham

R((# #3 á-zóm zúk.

É É É, É (7, Cu S# SE tuk-tak ka, man ngo, sa hik il.

F Cw R(G 43 man sa á-chóm zák.

(B) (A) (A) (A) khú i, sa chó pot.

(3 Cw), 03 ON, Cw (Cw) 5- 203 khi su, búk byúp, sa sung-kri ayúr.

Cw (W (#, R(# 7 # 8) sa-gang 20,

á-zóm ma fam mun.

RIGH & (& S) á-zóm ma móp pun.

できてりるのとでもしい からいて からり、はでしいる」(では)にいい

> (& W) tom-ku ma-thang ma fom mun, sa phi-ling ma thang ngun, nyom mung sa mu lók kung sa lóng-sho gum.

R(+ R(7 1 á-do á-mlem flet.

E(m) 2(f, (E, 2)(1), (E(3 (1) 6), (X (O ( ka-su pa-hók, ko, ta-li, tó-mo

thong-shuk, hlom bo o.

Where is my comb and brush, I wish to comb my hair?

I am going out, be so good as to give me my hat, gloves, and stick.

Bring that box, bundle, and umbrella.

Open and re-close the umbrella.

What is the price of this, at what do you value it?

It is very dear.

I think it cheap.

It is not worth as much, I would not estimate it so high.

I spoke hyperbolically, without thinking.

What is the matter with him.

He has fever and dysentry.

Give him some medicine, he will recover.

I am helpless, there is no remedy, he will die.

SH Cu ÁH) CuO(SK (CT) R, (W R((T K W) hrit sa pak-zu sa-bá nyi wung a, go á-tsóm krat gát.

(W (W) (TO (E, & Cw) &)&), & Eé), Cw \( \times \) (O \( \times \) go lyáng nóng sho, ka-su tuk-tuk, ka-shuk, sa pa-túng bo le.

(27 (7, 5, 60 \$3 0) 5\$ o-re rom, but,

\*3. T ( Cu ( N thy) dù ráng sa lot hyup.

R(T R(F( Cux, F Cux, 16 16 17) (W a-re á-fir sa-tet, hó sa-tet gong ngung gó.

R(W( & 3 & a-gyáp kú gum. Fbám

(W, Z 3, SE S-V O go, ke ma, yang ching

(R & & & Q, (W (R & & 5) Q o-tet ma wa ne, go o-tet ma ri ne.

(W & S & A & E. F. To Town SW go ma ching na mát, kyam-hyat mát lung li.

#) \(\xi\) (\(\xi\) \(\frac{5}{7}\) (\(\omega\)) (\(\omega\) hu ká shú ngún nung gó.

#) \*) \* ( wi) 7 ( . 73 f hu du dak sa luk-má múng zak.

th (T & (SO), th (th (& hum mon tyám byi, hu hrók sho.

(& Go bong ma lyek ne, thya ma nyin ne hu mák sho.

You must contrive to do something to (F B) F) and T(46, and T) F-(enable him to recover, nurse him well. F) Ti (A) Ti (

hum sa la mát shang, sa-re la thám-jú mát gát, hum ryú la dak. [zúk sho.

I shall do all in my power.

I am happy to hear it.

It has become night, it is dangerous in the hills groping about in the dark.

You have no torch, we will wait here till the light of dawn.

Can you read and write?

I can do neither, no one ever taught me.

Induce your elders to teach you, exert yourself also to learn.

Whose land is this?

It belongs to the state, it is common property; it was confiscated by Government.

(W, Cw) (V) \(\bar{\xi}\), \(\hat{\xi}\) (& go, sa-re khu tet,

(W, (\(\hat{\xi}\)\), \(\cap{\cong}\)) \(\cap{\cong}\), \(\chi\), \(\chi\)\(\chi\)\(\chi\), \(\chi\)\(

(Cw B( To A To C) (S) & E( W) (E( E E( W) (B) S) So-náp nón ne, rók ká tyáng ká thap yáp lu nóng ngung, rom lyáng gum.

(Öff) 75 & Q, R(O( (cw (Z & Ö( (& bók-zu ma nyin ne, á-bá so-óm tet bám sho.

(# († )\$\tilde{\

F (0 9 Cm X (10 9 C 12) 7, (F (\* Cm W ( & 9 E X W Z ( & ran bo sang hláp bo shung thyeng ngu, hó-do sa la ko shung nyer lu mút ta.

What amount of wheat and barley do you get for the rupee?

You will obtain about eighty lbs.

When will we reach our resting place?

Can you see the tents?

We will arrive presently.

There is a poor man, give him some charity.

Let no opportunity of doing good escape, emulate each other in virtue and purity, be humble, pray to God and trust in Him; farewell.

(E E E E E C CW (Ev (Cw Cw E C)

QC R kóm kát ká ka-cher sa kyo sóng satet thop shang a.

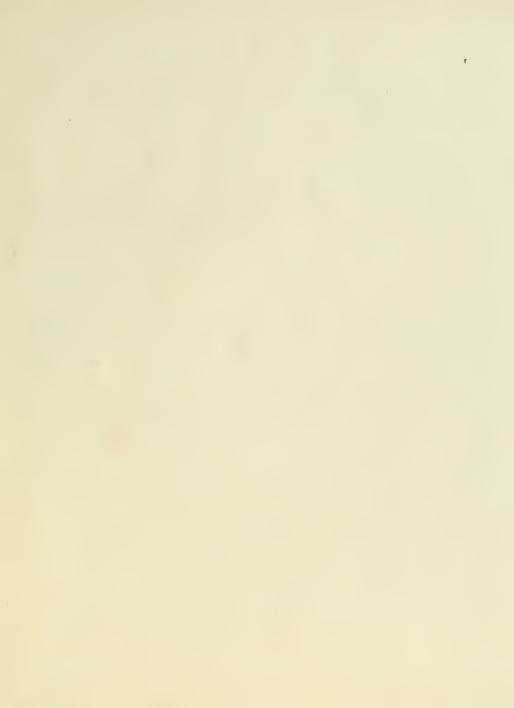
Son ESE Ge Pyle fri (a measure of about 8 lbs.) ka-ti tshet rup sho.

(W) (W) (W) (& gor lyáng sa-thá khya sho.

ぞうりあうをひり & kúr pang shim khu a. 名(そうち (& á-nye thi sho.

Jan kyong bo nyi, hum jum-bo tóng.

R(TV) T(46 E(10 (Co T(W)), E(10)) T(10) T(





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